Zions Herald

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FROM COVER TO COVER

Earl S. Scott, minister of the First Methodist Church, Yonkers, New York, asks, CAN A MAN CHOOSE ? ..... Page 3

COME NOW, AND LET US REASON TOGETHER, is a review of Edgar S. Brightman's book "Introduction to Philosophy, Revised," by Albert C. Knudson. Dr. Knudson is dean emeritus of the Boston University School of Theology. ..... Page 5

Bishop William C. Martin, general chairman of the Advance for Christ and His Church, gives some answers to the question, WHY A CONFERENCE ON FAMILY LIFE ? ..... Page 9

VANITY — AND MEANING is discussed by Herbert M. Gale, associate professor of Biblical history, Wellesley College, Wellesley, Mass. Page 9

READERS WRITE

Stay With Us, Boston !

The Rev. William J. Cook and Prof. L. Harold DeWolf, writing in your June 20th issue, have gone to some lengths to point out to me some errors of my ways in the recently published article— "To Praise McMichael and not to Bury him." These rejoinders are clarifying and I am grateful for them.

Mr. Cook sets forth an impressive record of Christian social action undertaken by the Boston University School of Theology chapter of the Methodist Federation. What this group of students has done sets a mark for others to imitate. "May their tribe increase." So my brethren from "Back Bay," here I am in "sack cloth and ashes!" Perhaps the exchange of written comment between us has served a useful purpose if it did nothing more than to elicit from you a very impressive bill of particulars. You are *atypical* people. Critics, usually, are long on talk and short on performance. I have found them to be so in local churches. That this is so elsewhere can be illustrated by the vestry of the Holy Trinity Church in Brooklyn, N.Y., which recently ousted the venerable rector Dr. John H. Melish. This vestry did not like the politics of the minister; neither did it like the politics of his son, then assistant rector. Out went the two clergymen. Subsequent reports indicate that members of this vestry have scarcely been seen in church since that time.

Jack McMichael has been re-elected to the leadership of the federation. The Christian witness of the federation was never more needed than in this twilight hour of witch hunts, social orthodoxy, and the garrison state. This Christian witness of the federation which stems directly from the redemptive work of John Wesley will continue to encounter savage opposition. "Summer soldiers" and "sunshine Christians" will want nothing to do with the federation. Membership in its ranks will be "out of bounds" in many a conference. So was membership in Wesley's societies many years ago. Stay with us brethren of Boston! We need your frank and honest criticisms, your aptitude for good works, and your fellowship.

(Rev.) Edward L.. Peet,
Mill Valley, Calif.

Use Local Preacher

I have not heard or read of any defense of the local preacher or accepted supply pastor in matters relating to sacerdotal powers, and feel it is high time to make some defense of their position.

In cases where The Methodist Church cannot supply a full-time pastor to cover the charge, and where some charges cannot afford the services of an ordained man, the only recourse is to use a local preacher or accepted supply.

By the very connotation "accepted supply," the church and the charge infer that he is acceptable, therefore why should he not be empowered with complete ecclesiastical authority within the charge to which he is assigned, but with the understanding that he must relinquish such powers upon his stepping down from the charge. While on the charge he should be required to pursue the course of study as prescribed by the dicipline.

The church says he is acceptable, then denies him the right to administer the sacraments; good enough, yet not quite good enough. Is that what the church means? A man can be called of God, yet not ordained.

A wider use of older men as supplies rather than student pastors would give the rural and small churches greater stability. If the parish cannot afford a full-time pastor, let the good people find profitable extra employment for their supply pastor. It should not be beneath the dignity of our clergy to work with their hands.

In many of the large churches, the distribution is unnecessarily prolonged because of the church rule that only ordained pastors may participate. In times gone by, the lay or local preacher was allowed to assist, and at the same time, not detract from the dignity of the service. I firmly believe the local preacher within a pastoral charge should be allowed to assist his pastor, or in the absence of a local preacher, the charge lay leader could perform the same office.

I would strongly urge our delegates to the Ecumenical Methodist Conference in England, that they investigate the value of the widespread use of local preachers in the English parishes.

Arthur E. Reed,
North Quincy, Mass.

Loyalty Oath

I note in the current issue of the Zion Herald the news item concerning a so-called "loyalty oath" which the Mississippi Methodist Conference required of the class of men admitted to trial this year.

Your editorial in the same issue regarding such a "Methodist loyalty oath" is well taken. I presume that the brethren who advocated such a procedure, and the men who voted for it, were sincere. Such an oath is not only to be deplored, but should be avoided on every hand. I am surprised that a bishop allowed the matter to go through without raising the question of its constitutionality, let alone its desirability.

It would be well for the General Conference to take cognizance of this, and nip the matter in the bud through some sort of legislation which would void this particular action in the Mississippi Conference, and on other similar action anywhere in The Methodist Church, and have it clearly understood that no such procedure has any standing in The Methodist Church.

(Rev.) J. Lester Hankins,
Wellington, Kansas

Doesn't Mind Waiting

No doubt you will receive much unjust criticism for your stand against un-ordained men giving the sacrament. I want you to know that I am in your corner. Uncle Sam and my draft board being willing, it will probably be at least seven or eight years before I shall be permitted to administer the holy Communion. I certainly do not feel bitter because I will not be able to do it sooner than this. On the contrary, I am glad enough people in the church had the foresight to make the ruling that only ordained elders should have this privilege. What is the use of being ordained if your ordination gives you no more power or privilege than you had before? There are times when I am sorry The Methodist Church is not a little more sacerdotal than it is.

Meade Nehrig,
Duke University.

Can A Man Choose?

EARL S. SCOTT

A certain family felt very near to the pastor. He had rried the youthful parents and, because of his interest the wedding, they felt he had given their home a good ndation. He had baptized their two little children d they had all grown to think of him as a dear friend.

Then an epidemic of poliomyelitis swept the community. e young mother fell sick and died. When the minister nt to call, her husband answered the door. One child s in his arms and the other ran into the open arms of visitor. The man's first words were, "I've a big ques- n to ask you, padre."

You know what the question was. It is a big question leed! It is life's challenge to our faith. Human suffer- g is life's biggest question.

A number of answers have been offered. One is that ffering is sent by God to a person individually as a di- t punishment for sin. I hope that none of us believes at. But it is an old answer and the one given by Job's -called comforters. The record clearly states that Job as a good man, but look at how grievously he suffered. o his friends, there could be only one answer. His rrow and losses simply must have been sent because he d done wrong. No matter, they said, that his con- ence seemed clear. His misfortune was certain proof guilt. The wicked suffer, but the good do not, they aintained. There were no two ways about it. And it l seemed logical enough.

That's not a good answer to the big question. Jesus dn't give that answer. "Do you think," he said, speak- g of those whose blood Pilate had mingled with their crifices, "that these Galileans were worse sinners than l the other Galileans because they suffered thus? I tell u, No: — Or those 18 upon whom the tower in Siloam ll and killed them, do you think that they were worse fenders than all the others who dwelt in Jerusalem? I ll you, no." (Luke 13:2-5) It appears that one whose servation has been at all wide, simply must conclude at human suffering is not a direct visitation from God n proportion to sin.

ANOTHER ANSWER IS that human misery comes from neglect of God's laws and the whole matter summed up with the glib statement that it is all our wn fault. They say that for example we are hurt in ccidents because of carelessness. One reason that this not a satisfactory answer is that the person who is areless is not always the victim. The suffering from war immeasurable and war certainly comes from the break- ng of God's law of love. But there is little comfort in aying that, for the innocent as well as the guilty suffer, nd the great majority of the people who suffer most, ven in the country of the aggressor, may not be as guilty f hate as those who suffer less. Moreover, there are so- alled natural disasters such as earthquakes and hurricanes which certainly are not brought on by people.

There are rules of health, but we have seen people flout them and seldom be sick, and we have seen people conscientious about them and have poor health. If the suggestion be made that the latter have inherited weakness from their forebears, we are scarcely satisfied with that thought because the one who suffers has not been the law breaker. Just as Jesus repudiated the old principle of "an eye for an eye and a tooth for a tooth," so he challenged the idea that the sins of the fathers are visited by the choice of God on the children when he denied that the blindness of the man should be attributed either to his sin or that of his parents. As a matter of fact, the effect of sins are seen in the second, third and fourth generations but we think it is not the will of God. At least, we try to prevent such effect. For example, the physician treats the eye of the newborn to prevent blindness that might come from the sins of the parents. So we think that is not a good answer.

A THIRD solution to the problem of human suffering is that God sends it to refine the spirit and that sickness of the body will make for soundness of the soul. The theory has been advanced that the race as a whole will be benefited by its struggle to discover the cause and cure of disease more than if it did not have such things to struggle for. It has been said that the challenge to us to discover what causes earthquakes and tornados, and bring them under control, is a wholesome thing and that we might learn to stay away from places that are subject to damage by volcanos and tidal waves.

Now the trouble with this solution is that, so far as we can see, suffering does not always visit the people who most need refinement of spirit. We do not assume the right to make final judgment and do not attempt to take the place of the divine judge but we cannot be satisfied with an idea that doesn't seem to be reasonable. It appears to us that some of those who are already well prepared for the next life suffer terribly in this one, and we can't keep from wondering why.

Those who wrote the Psalms were puzzled by this and many of them lament the trouble of the innocent and express amazement at the prosperity of the wicked.

Moreover it appears to us that human disaster does not always refine the spirit but almost as often makes it bitter.

Physical sickness is not the only kind, for there is also the troubled mind. If we are average Americans, one out of 10 of us will be visited by the awful tragedy of mental illness and one out of 20 of us will be hospitalized for it. Now, obviously, for those who are thus sick there is no refining process for it brings distress, not peace, to the mind.

Now, if it is the heavenly father's plan that we shall suffer in order to be better prepared for eternal life, think of all the things we are doing wrong. We should not make medicines, hospitals should be torn down, iron lungs thrown away, cancer research abandoned, the sick

ignored and doctors and nurses should find other work and stop flying in the face of God's purpose to make us suffer for our higher good.

If this answer to the problem of suffering is correct, then those who performed the ghastly cruelties of the Spanish Inquisition were right in their assumption that torture would better shrive the souls of the Protestants for meeting God than an immediate and more human death. While I do not believe in capital punishment at all, under this theory we would believe that if we are to have it, it would be better suited to God's will, preceded by torture, because the condemned would most need the benefit of suffering.

If people are to achieve an exaltation of spirit by the struggle against evil that cannot be reached in any other way, what is to happen when, for example, a certain disease is finally eradicated? Will the creator cause a new one to take its place and, baffling us, improve us by our struggle to overcome it?

At the beginning of my ministry, it was not uncommon to conduct a multiple funeral in one family for the children who had died with diphtheria. Does the discovery of an anti-toxin for diphtheria mean that we have thwarted God's will in bringing that struggle to an end? No, I'm sure it does not, for I believe God does not send tragedy for that purpose.

One evening, we sat happily eating supper on a church lawn in a Vermont village. There was the usual pleasant fellowship on such a festive occasion, and then, in contrast, we saw two of our good friends suddenly rise from their unfinished meal, hurry to their car and quickly drive away. Word was passed around that a telephone message had come, and they had rushed off to the summer camp of their brother and his wife to tell them their 26 year old son had been struck by lightning at Middlebury and was not expected to live. The son had been through the war and had returned to be a great comfort to his parents.

We went to see our friends later that evening and learned that a second word had come that the young man had died before reaching the hospital. Other friends came and one, desiring to be thoroughly kind said, "It's hard to understand God's will." The implication seemed to be that God had planned that the lightning would strike their nephew for some good reason that must have seemed proper to Him, but which remained an awesome mystery to us. Now I can't believe in that. I think God does not want there to be lightning or poisonous snakes or earthquakes or cancer. In fact, I think God does not send suffering at all.

This leads me to an humble offering of my answer to the question. I am among those who believe that suffering comes not from God's will but in spite of it, and that He struggles against evil as we do, except that He struggles with great power.

Professor Brightman of Boston University is among the leading exponents in our country of this viewpoint and he has written that his belief "frankly recognizes certain limitations within the divine nature and so is a form of belief in a personal God who although creative is finite. The limitations suggested are inherent in the eternal nature of God in the very warp and woof of his consciousness — and are not a product of his will or choice."

Once Dr. Brightman expressed this idea of God's own limitation while having his hair cut and his barber promptly remarked, "Then He ain't Almighty." There will be others to whom this idea of the limitation of God will be entirely repugnant. I have no desire to upset the faith of anyone who already has an answer to the question of tragic suffering which to him is reasonable. I offer this idea only for those who, appalled by human tragedy, are still searching; for those who are saying, "I've a big question to ask," and so far remain without an answer which is both intellectually and emotionally satisfying.

It seems to me that taking the ministry of Jesus as a whole this view is quite consistent with his gospel. Although I realize it is to many a moot question, I have the impression Jesus believed in the freedom of human choice. Now if a man is free to choose his own way, then God is to that extent limited. He cannot have foreknowledge of a person's conduct. If He does, then the person is not free because he has to do what God knows he will do.

Jesus also teaches that God suffers. Suffering is another mark of limitation. In a way, said Jesus, God falls with the falling sparrow. Here I see a picture of a God who does not want the sparrow to fall and yet is so constituted through no choice of his own as to be unable to prevent it.

To me, at least at this stage in my thought with the background I have of observing the calamities befalling God's children, this is the only answer I can give.

The question will rise, can a person worship a God who is not all powerful; one who desires that there be no suffering for his children but is unable to prevent it. I am sure one can. In fact, I can worship Him more readily and with greater love and serve Him with more devotion than if I had to feel that He has sent paralysis to the beautiful young daughter of my good friend because she or my friend had sinned, or if I had to believe that my mother suffered severely from arthritis for five long years because her soul, more than another's, needed that sort of chastening. A. S. Pringle Pattison said when lecturing on this theme that he spoke of "no God or

(Continued on Page 20)

"Where is the decisive issue of our day? What is the focal point to which Christian faith must direct its message and thereby touch every living human interest? Surely it is the problem of individuality in the community."

* * * *

J. Harry Cotton, "Christian Knowledge of God," Macmillan, New York.

Come Now, And Let Us Reason Together

(Isaiah 1:18)

ALBERT C. KNUDSON

Dr. Edgar S. Brightman does not use these words from iah in the preface to his "Introduction to Philosophy, vised," but he might have done so. For the book is so nsiderate in its attitude towards views with which it es not agree, and is itself such a model of fair-minded d objective reasoning, that it is in its totality virtually invitation to friends and foes alike to join in a rational arch for a solution of the basic problems of philosophy.

THE ORIGINAL edition of the book was published in 1925, and for a quarter of a century was so widely ed as a college text-book that a demand arose for a w edition that would bring it fully up to date. In meeting this demand, Dr. Brightman has not contented himself with simply making such additions to, and changes the book, as were obviously required by the lapse of me. He has rewritten about sixty percent of the original xt, so that what we now have is in large part a new ook, not merely a revised edition. But there is a distinct ntinuity both in structure and content between it and e earlier edition, so that the old title is properly retained.

The book is throughout true to its title. It introduces s readers to what philosophy has been, to what it is, and what it ought to be. This it does along all the main nes of philosophical inquiry. It deals, for instance, with e methods of philosophy, with the criteria of truth, ith the nature of physical things, with the nature of nsciousness, with the nature of values, and with the ifferent forms of metaphysical realism and idealism. this comprehensive survey of the field of philosophy, vo things in particular may be noted. One is the remarkable way in which the different lines of philosophical development are shown to converge toward a rational, coherent and personalistic world-view. A striking anoramic picture of the origin and progress of philosophic thought through the ages is thus developed, which ill serve the thoughtful reader as a permanent background for his own thinking in this field. The book in s clarity of style, in its comprehensiveness, in its concrete illustrations, and in its up-to-dateness, as a model ext-book, a book that ought to have a place in the library f every minister and philosophically minded layman.

But the value of the book is not confined to students f philosophy in the narrower sense of the term. It has profound significance for students of religion also. This oes not mean that it was designed as a contribution to hristian apologetics. In principle it is a treatise in pure hilosophy, so far as that is possible. Its method throughut is rational; it makes no appeal to external authority or to practical considerations of a non-rational character. But within rational limits it provides the firmest possible oundation for religious faith.

"The question for the philosophy of religion," says the uthor, "is not basically whether belief in a personal, piritual God is helpful or inspiring or easy or hard; the question is whether the idea is reasonable and true," (p. 172) and that it is such is the fundamental contention of the book as a whole.

Two definitions of religion are here proposed, one descriptive and the other normative. According to the first, "religion is the total attitude of man toward what he considers to be superhuman and worthy of worship, or devotion, or propitiation, or at least of reverence." According to the second, "religion ought to be characterized by the feeling of dependence on a personal God, and dominated by the will to co-operate with God in the conservation and increase of values." (p. 169) This second definition obviously represents the Christian ideal. Christianity is profoundly personalistic, and only in a truly personalistic philosophy can it find an adequate rational basis.

As an exponent of this type of philosophy, Dr. Brightman has no superior. To him and to Dr. Flewelling, of the University of Southern California, has been due, in large part, the marked expansion of personalism during the past three decades. It is now a well established school of philosophy and is known the world over. As such a school it has, of course, no denominational limits. But through the more or less accidental place of its birth under the leadership of Borden P. Bowne of Boston University, it has had in America, a preponderant vogue in Methodist circles.

This denominational connection, however, has not been wholly accidental. The fact is that personalism is the profoundest and most characteristic philosophical and theological expression of the Methodist movement. For from its beginning, Methodist theology has been characterized by a clear-cut theism and by the Arminian conception of human freedom, and these characteristics are also basic in personalism.

THERE IS NO probability that Methodist theology will ever be fused with current neo-Calvinism, or what is loosely called "neo-orthodoxy." The latter has in recent years invaded some of our seminaries, but this is to be regarded as a temporary concession to a passing theological fashion, imported from continental Europe, and not as a deliberate break with the Methodist tradition. The Methodist theology of today, as developed under the impact of the personalistic philosophy during the past sixty or seventy years, is properly described as neo-Arminianism, and as such it will, I am confident, remain intact as a protection against the irrationalism and gratuitous mystification of the Barthian theology.

The fatal defect of the latter is its underlying philosophical skepticism. To this, the only adequate and decisive answer is to be found in the type of philosophy expounded and brilliantly defended by Dr. Brightman in his latest and other philosophical works, and in a number of recent lectures and essays on personalism that will, I trust, be published in book form before long.

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Interesting Interpretation

Last week the Rev. Harold Ockenga, of Boston's Park Street Congregational Church, wrote an open letter to the attorney general of Massachusetts asking some direct questions about the use of a piece of state property by a local group of Roman Catholic nuns. The innuendo of Dr. Ockenga's questions was quite clear: he wanted to find out whether or not there was a violation of the principle of separation of church and state. Actually, there was no such violation because the nuns were paying a reasonable rent for the use of the state property, and Dr. Ockenga should have checked this matter before making his letter public. We make no defense of Dr. Ockenga's procedure, although he was certainly justified in making the inquiry.

The distressing part of the episode, however, is the reply, also released to the press, made by the attorney general's office. They explained that rent is being paid for the property, but then go on to discuss what they think of Dr. Ockenga for daring to ask such questions. The full story is reported on page 23 of this week's ZIONS HERALD and we urge our readers to acquaint themselves with the facts.

No attorney general's office has any right to call a person a bigot because he chooses to use the democratic process to repeal a law which grants public tax funds for parochial purposes. To admit that, by a thoroughly unsavory process the administration of Massachusetts, aided and abetted by politicians w were afraid of the parochial aid issue, they remov the question from the ballot is enough to indicate any intelligent American how serious a situation face. These politicians cry "religious bigotry" in t case of the parochial school issue, yet were quite c operative when the local hierarchy of the Rom Catholic Church launched a campaign to defeat t planned parenthood ammendment in Massachuse two years ago, and used the slogan, "It's against Goc law." It is difficult to believe that the slogan in que tion had no appeal to religious bigotry!

We repeat: we make no brief for Dr. Ockenga releasing of his letter to the public when a simp telephone call would yield the information that th state was not violating the principle of separation c church and state. As a matter of fact, we admire th work being done by these nuns as they carry out a obviously excellent program of remedy for delinquer girls. Our objection is valid, however, when we sa that the attorney general's office is completely out c line when it impugns Dr. Ockenga on this issue be cause he has fought the use of public tax funds fc sectarian purposes.

Rights Are Responsibilities

Two court episodes last week indicated some think ing on the responsibility that goes with rights. Th first was the decision of Judge Sylvester Ryan in re fusing to accept $185,000 bail from the leftist Civi Rights Congress for 15 indicted second-string com munists. The lawyers for the defendants argued tha so long as the money was posted, the defendants hac the right to go free on bail. The judge ruled tha the Civil Rights Congress has proved itself unworthy of the trust of this court because, as in the case of four communists who had "jumped bail" also provided by the Civil Rights Congress last week, the Congress has proved that it is not in a position to produce defendants. Naturally the communists will appeal the United States District Court judge's decision, and this matter will be of importance for all civil liberties. As it stands now, the posting of the money for bail is not enough; it must also be accompanied by good faith and the proved ability of the sponsor to produce the defendant.

The second court decision was that of the Court of Appeals which upheld the constitutionality of the New York City program permitting public school children to be released one hour a week from classes

have outside religious instruction. In a six to one cision, the court held that because of the principle separation of church and state, there was no im- cation that there could not be friendly co-operation tween the public schools and religious groups. The cision made it clear that in the released-time pro- am there was no use of public funds or property support the teaching of religion. It is at this latter int that the proponents of the released-time pro- am must accept a most important responsibility: ere must be no temptation to use state funds for rochial education, and to say the least, the released- me plan is a borderline, if not flirtatious situation at could easily fall into error at this important point. he greatest evil that we see in the entire released- me plan, lies in the easy temptation to allow the ate to provide a compulsory framework of hours r the teaching of religion, and a corresponding ssening of church-sponsored Sunday or week-day ligious education on a strictly voluntary basis. In her words, while we see justice in a friendly rela- on between state education and religion, we must cept the responsibilities that go with that arrange- ent. Let us not go "old world" and reach the point here it will be an easy matter to turn over the re- gious education of our children to the state.

Another Front?

Hiding behind a perfectly sincere statement by the uakers entitled "Steps to Peace," the "American eople's Congress and Exposition for Peace" has a- ain rallied a number of people behind an awfully ink, if not red, banner. Early in May we had our rst indication of the new organization when we got appeal from the very same people who had spon- red the nefarious "Stockholm Petition" just a bit ore than a year ago. The call for this latest confer- nce, to be held in Chicago June 29th-July 1st, indi- ted that the Korean problem could be solved only our troops should withdraw. They went on to say at Germany should not be armed, and the innuendo the whole thing was so woefully lacking in realis- c understanding, that we at once sensed the familiar ng of the friends of the Kremlin. To gain respecta- lity, however, these people of the "American Peo- e's Congress," have attempted to hide behind the uakers. They have used ministers' names erroneous- and in one case even created a minister: this latter isode was in their listing of Willard Uphaus, ousted ead of the Religion and Labor Foundation, as "The Rev. Willard Uphaus, a pastor in the New York Conference of The Methodist Church." We checked with Bishop Oxnam's office and found that there is no record of Uphaus' appointment to any church, although he holds a local preacher's license.

In New York City, the *Herald Tribune* reports in its July 10th issue that a school teacher, who is a Quaker, unwittingly went to one of these "Red Peace Rallies" to explain the Friends' "Steps to Peace" and because of it, New York City's superintendent of schools, Dr. William Jensen, is quoted as having said, "We shall investigate the matter, and if charges are indicated, I'll prefer them properly." The school teacher has made it perfectly clear that she is not a communist, but that as a Quaker she believes in, and teaches peace, and that she is alarmed about the current war hysteria and witch-hunting for communists.

All seemeth muddy, to say the least, in the current saga of the Civil Rights Congress and its financial efforts on behalf of the four most recently escaped communist leaders. General thought on the subject now seems to indicate that the four have gone underground.

The entire picture is so terribly depressing because these subversive people have learned how to use the framework of religion's vocabulary to disguise their totalitarian aims. They are doing the very same thing that Gerald L.K. Smith, and Father Coughlin have done in using the vocabulary of religion to further fascism. It means that religionists must be especially alert. We cannot stop talking peace because some people use the word but mean something else; we must not stop loving our enemies because some people use the phrase to mean that we should love our enemies so that our enemies may enslave us; we cannot stop our work for social and economic justice because the subversives are using that phrase to mean enslavement. The great temptation for the modern religionist is to stand by and do nothing about the tragedies of the world, because he is afraid that by associating with others in his efforts he may suddenly find himself belonging to a communist front.

Our obvious need, therefore, is for another front: a front that is tried and true through all the years, and that of course is the church to which we belong. Instead of taking our lead from the materialistic forces that seek to smother the spirit of man, let us reckon with the ways and means which we must devise to overcome materialism with the spiritual power of our faith.

The Social Drink

CHARLES M. McCONNELL

Church School Lesson For July 29th.

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ROMANS 12:1-2; I CORINTHIANS 8; I JOHN 2:15-17. . . . . .

Conforming to This World

There is a current guess that the total number of people in the United States is 65 million. There may be some cosmic book-keeping process by which God knows what the exact number is, but this is only somebody's opinion. It is safe to say that altogether too many people drink hard liquor in this country, and that the majority drink because they conform to the pattern of the group to which they belong. I have watched people drink in private and in public, and whether they sip or gulp, most of the ones I know do not seem to like it, at least while drinking. The effects may be more pleasant than the process of drinking liquor. The appetite, or what we call "the liquor drinking habit," enslaves a lot of people who start drinking because "it is the thing to do" in the group to which they belong. This all adds up to the influence of social drinking.

The person who hatched up the advertising idea about "men of distinction" drinking a certain kind of liquor, surely earned his money and knew crowd psychology. He was certainly not far "under the influence of liquor" when he thought that line up, and broadcasted it throughout the besotted areas of the world. He knew something about sheep who follow a leader over a cliff, and goose-steppers who hep-hep. The shrewd temperance advocate who hit upon the counteracting line of publicity in the *Christian Science Monitor* which publishes the men of distinction who are tragic victims of the liquor traffic, is even wiser than the original advertiser.

One of the most significant things about the temperance movement in recent years is the shift in favor of moderation and social drinking on the part of people who were fanatical in their opposition to liquor. There are still voices crying the wilderness for total abstinance and lecturing about "John Barleycorn," but the voices have been drowned in a wave of conforming and adjusting and broadening, which characterizes this era.

"But Be Transformed"

It was Paul who gave the Romans this sound advice which covers social drinking and a host of other things:—"Do not be conformed to this world, but be transformed by the renewal of your mind."

We had just as well admit first as last that we have made a mess out of the whole liquor business, and much of our opposition to it. I heard a temperance lecture recently which gave me the impression that the lecturer had doubled his speed after he had lost his way. He shouted and raved and whooped until he was "under the influence" of his own words. Much of what he said was ineffective and more or less inaccurate. Nobody was being transformed by the speaker because he was not renewing their minds on the subject of temperance.

Alcoholism is a disease which requires expert research and painstaking study. To flail a hard drinking, liquor sickened person with oratory or a policeman's club is about as intelligent a way to handle an alcoholic as it would be to throw a cancer victim into the county jail. If there is a cure for alcoholism, let's try to find it by the same diligence and intelligent study of its cause and cure as we devote to other so-called incurable diseases.

Creating A New Temperance Mind

We can get at the causes of liquor drinking if we have a mind to do so. But we need to renew our minds on the subject and get facts and truths which will stand up under pressure. The fact we need to consider first, is that before liquor is drunk, it has to be made by someone. It does not flow out of a spring or fall as the gentle dew from heaven. It comes into existence by a very definite and orderly procedure. It is a vast, intricate, economic and social system which we might well call "liquorism." How much liquor would be drunk in this country today if we hated "liquorism" and opposed it as vigorously as we do communism? We have decided to oppose communism on a world scale as an enemy of human life. We have declared a war of extermination on this dread enemy of mankind. An entirely new mind against communism has been created during one generation. Even up to a decade ago in some circles "it was the thing to do" to join the communist party in the United States, or become a fellow traveller. It is certainly not the thing to do to be a communist or associate with persons who are. It is time to do a little hating of "liquorism" because of what we know about it as a world force of destruction.

How are we going to transform a national attitude of intemperance into one of temperance even by the renewing of our minds?

We must get at the causes and roots of liquor drinking. We will have alcoholics as long as liquor is made, legalized and distributed. We will have some hard drinkers as long as they can get hair tonic, crank case oil, wood alcohol or any kind of fluid with alcoholic content. But they will not be told by press, radio, sport's announcers far and near, and a host of sponsors, to make themselves distinctive by drinking liquor. The pressure for conformity to drinking must somehow be turned off, and the listening public can still protest. The people who serve liquor, and then act intolerant to a non-drinking guest, should be taken off lists of desireable hosts.

The countless ways we now have of breaking down resistence to liquor drinking can be used against the liquor traffic. If we are to build up resistance to the forces that make liquor drinking the thing to do, we will have to make it a matter of personal responsibility and start a non-conformist movement.

Why A Conference On Family Life?

WILLIAM C. MARTIN

UNTIL QUITE RECENTLY almost everybody was disposed to take the family for granted. Other social groups might need guidance and encouragement, but the family was so ancient in its origin and so elemental that it could take care of itself. And then the fact began to impress itself upon observing people that something alarming was happening to American home life. Examples of these danger signals were found in the mounting divorce rate, the increase in juvenile delinquency and in the general agreement among psychiatrists that nearly all personality maladjustments are traceable to unfortunate experiences which occur in childhood, sometimes before the child can remember the circumstances of the experience.

Concern is now being shown in many quarters. The schools through parent-teacher associations, civic organizations and various government agencies are all taking a hand. It is not surprising that the church is giving major attention to every phase of the problem. With no thought of underestimating the value of any other source of help, it must be said that there can be no final and dependable solution of the family problem until the central message of the Christian faith is accepted and put into operation in the home. Until each member of the family recognizes that life can never be lived at its fullest on the basis of self-interest alone and that the ultimate source of authority is found only in God, the family will continue to be in perilous waters. This is why the church must speak — promptly and emphatically.

This is, of course, not the first evidence that The Methodist Church is concerned with the problems of family life. But it is the most serious and far-reaching effort that has been made to bring the entire church to the conviction that something can be done about this situation and to provide some helpful means for moving in the direction of a more stable home life.

But what can 4,000 people do, however well informed and enthusiastic they may be, in a church of 9,000,000 members? Not much — if their activities are confined to their own homes. But three such couples in each of the 573 districts of Methodism, working with the district superintendent and other district leaders in sub-district and other group meetings, could reach a million families within a period of 12 months with a new emphasis on the Christian elements of family life. This conference could easily be the beginning of the most significant forward step which The Methodist Church has taken during the current quadrennium. The need is beyond question; the resources are available. The family life conference is an earnest and straightforward effort to bring the two together.

Vanity — And Meaning

HERBERT M. GALE

I SHOULD LIKE to quote the concluding paragraph of an article written by Professor Fairchild of the English department of Hunter College — an article appearing in the most recent issue of one of the Phi Beta Kappa publications:

"I would . . . urge, on behalf of a rapidly increasing number of teachers and scholars who desire a fair hearing for religion in higher education, that the right to teach religiously stands on exactly the same footing as the right to teach non-religiously or anti-religiously. It is wholly legitimate for the teacher to give religion all the importance which it actually possesses for the study of a given subject, to engage freely but temperately in the discussion of religious questions, to make it plain that he speaks as one who possesses a religion, and to state what that religion is. Such procedures violate no law of the state or any standard of professional ethics. Proper use of them, in my opinion, might eventually free higher education from the charge that it clamors for integration but shrinks from asserting the existence of any integrating principle."

It is not my purpose to speak simply of "The Place of Religion in Higher Education," which is the title of Professor Fairchild's article. What he writes in this connection, however, does "point up" a situation — and a problem — which exists not only in the field of higher education but also in almost all areas of our contemporary life and thought. It is the problem of engendering what the writer elsewhere calls "some rational conception of what it means to be a man." (It needs hardly be said that in such an institution as this the term "man" is used in the generic sense, to include the female of the species as well as the male.)

When the writer speaks of the charge that higher education "clamors for integration but shrinks from asserting the existence of any integrating principle," he indicates a sense of need which many besides himself are recognizing with greater and greater clarity. Professor Kirtley Mather of Harvard, in another publication, speaks of it in this way. "One of the most significant facts to be observed," he says, "is the presence on every campus of a faculty committee engaged in a study leading to revision of the curriculum. As a rule, these committees are reporting, each in its own way, that something should be done to assist students to integrate the scattered fragments of knowledge acquired in various departments, and to find meaning in the new information they have gained about the nature of the world and of man." . . . "It is a sad commentary upon higher education," he adds, "when a college senior can say: 'Our professors stuffed us full,

as we went from classroom to classroom, but what does it all *mean?"*

This is certainly not to say that every student coming out of every educational institution is left without any suggestion of an answer to this question. I hope that it is not true of every Wellesley student. The fact remains, however, that not only many college students, but many others as well, whether they be parents or leaders in government or business, simply feel at an almost total loss when confronted by the question as to "what it means to be a man." Wherein is to be found the meaning of existence — the meaning of life and death — anyway?

WHEN THE WRITER of *Ecclesiastes* faces the problem, "What is the meaning of existence?" he seems to reply, There just isn't any real meaning in it. Life, in the last analysis, is unintelligible. Behind all things there appears to be the reality which is God, it is true. But God Himself — and His ways — are utterly incomprehensible. And since no divine purpose seems to be manifest, — therefore, of course, no real purpose for human life is to be discerned. All is vanity, — as shifting and as unstable as the breezes which blow. The best that man can do is to eat, drink, and be merry, making the best of a bad situation, following the accepted social and religious patterns of society so as to avoid being conspicuous and attracting the undesirable attention of deity.

Over against this is the position of Jesus. For him, what it is to be a man can be known as one comes to know what it is, first of all, to be a child of God. God alone gives meaning to existence, and that meaning is to be found in terms of right relationship with Him and in terms of His purposes for man. One discovers what it is to be a man in this creation as one commits one's life and will to the creator. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." And — "You shall love your neighbor as yourself." It is in this that meaning is to be found. And the Beatitudes serve further to clarify what is here involved.

Now at first glance it appears that the position of the writer of *Ecclesiastes* and the position of Jesus are totally different. Whereas for Jesus there is purpose and meaning in existence in terms of relationship with God, for the Old Testament writer no real purpose or meaning emerges. In the light of this it may be said the book of *Ecclesiastes* is an appropriate tract for our time, giving effective expression to the contemporary sense of meaningless and purposelessness, as we ask with the student, "What does it all mean?" And the advice which the book gives seems to be the advice we choose to accept: Eat, drink, and be as merry as you can; "enjoy yourself" — for the time is short (as a current popular song expresses it — it may even be shorter than you think); make the most of superior standards of living; take pleasure — and laugh uproariously — at the clever "wise cracks" of our heroes, the comedians; do the "respectable" things; say the "cultured" things — in the cultured way; and do all of this with the comfortable feeling that there is a tidy surplus in the bank or that our credit is good.

In other words, again, as over against the position of Jesus, for whom there *is* meaning and purpose in existence in terms of relationship with God, there is the position of the writer of *Ecclesiastes* who, in his sense of futility — and in his advice — gives effective expression to a dominant mood and attitude of our time. This contrast between Jesus and our spokesman, the writer of *Ecclesiastes,* must not be ignored or minimized. And students who have some sense as to what the Bible is all about very rightly express some amazement over the fact that the book of *Ecclesiastes* ever came to be included as a part of the Old Testament canon of scripture.

What very well deserves considerable attention, however, is the fact that the writer of *Ecclesiastes* is honest in his skepticism and in his expressed sense of meaninglessness, whereas we are not so honest. We confess a failure to discover any real meaning in existence, and yet we still speak and act as though we *are* to find meaning in the things we pursue. We find no real meanings, yet we continue to judge men on the basis of the accumulations of knowledge or of things, as though meanings are to be found there. The writer, on the other hand, is both honest and logical. He doesn't confess a meaninglessness while at the same time pretending to find meaning in these things. He very rationally and logically asserts the meaninglessness precisely because he sees the ultimate meaningless of these things alone.

Or, to put it differently, the writer of *Ecclesiastes,* rightly understood, stands much closer to the position of Jesus than we are likely to be. It is true that he fails to come to a sense of an ultimate meaning as does Jesus; but, as far as he goes, his insights are in almost complete agreement with the emphases of Jesus. Both he and Jesus perceive the ultimate futility of attempts to find meaning for existence in terms of the things in which men persistently attempt to find such meanings. When, in the Beatitudes, Jesus suggests wherein a state of blessedness is to be found, there is significance in what he omits as well as in what he includes. He does not say, blessed are those who have the greatest accumulation of knowledge or facts in their heads (or in their notebooks). He does not say, blessed are those who succeed in laying hold of the greatest numbers of pleasures. He does not say, blessed are those who are most skillful in producing works of art or of culture which are the envy of all one's neighbors. He does not say blessed are those who are the "substantial" or "successful" people of one's community. In fact, he shows elsewhere that these omissions were quite intentional, for he says that "a man's life does not consist in the abundance" of such things. Jesus agreed with the writer of *Ecclesiastes.*

ONE IS TEMPTED to say that our difficulty is not that we can't get beyond *Ecclesiastes* and its skepticism to the position of Jesus. Our difficulty is that we haven't yet caught up with the writer of that book. We do not even know why we are skeptical. We are not yet prepared, with him, to see the ultimate meaninglessness in the things we assume to be meaningful.

The writer attempted to find meaning in wisdom or knowledge; he discovered the search to be vanity. We, on the other hand, continue to assume that in the abundance of information and of skills we shall find our salvation and the salvation of the world. As a scientist has put it, " 'Salvation through knowledge' seems more plausible to some than 'salvation through faith,' and more likely to be realized." But, he adds, the knowledge or the techniques which we acquire "may also be used by evil men to disastrous ends. They are as neutral as 'the rain that falls alike upon the just and the unjust, the sun that shines upon the evil and the good.' " "Our troubles," he concludes, "really arise from the fact that our dynamic good will is not adequate to direct beneficially the vast resources of intelligence that are at hand." I should prefer to put it a little differently, and say that our difficulties arise from the fact that our grasp of meanings and ends is so unclear that we constantly misuse the vast resources of intelligence which are at hand. It may be said that we know more than we know how to use or what to use it for. In a very real sense we fear most, not the ignorant and the backward; we fear, rather, those who know the most, but who may use what they know for their own wrong ends. Our difficulty is that we cannot very well "cast the first stone," for we too lack any clear conviction as to what are the ultimate right ends.

It needs hardly be said, I hope, that this is no criticism whatever of our search for more knowledge. There is real truth in the saying: "Piety, no matter how genuine and sincere, is *not* a substitute for sound scholarship." This *is* to say, however, that education becomes meaningless apart from the aims and purposes which a religious faith can provide. And far from being a criticism of such an educational institution as this one, it is actually an appeal for a recognition of the fact that this institution, as over against many others, was established precisely with the intent of relating sound scholarship to ultimately meaningful ends. It was founded "to the glory of God" (as the early statement of purpose indicates), in order that education, far from being minimized, may have far greater significance because it is related to ultimate meanings and purposes.

THE WRITER OF *Ecclesiastes* likewise sought to find meaning in pleasure. He discovered this, too, to be vanity. I suppose that most of us, at least in our thoughtful moments, would readily agree that no hedonistic philosophy (as the term hedonistic is now employed) suffices. Pleasure in and of itself is no meaningful end. And yet, if the amounts of money we spend are any criterion as to what we actually regard as meaningful, an impartial observer would have to conclude that we still hope to find meaning just here. At least we reward and applaud most precisely those whose contributions are in this area.

Again, the writer of *Ecclesiastes* sought to find meaning in the accumulation of possessions, with the same result. This, as a meaningful end, was also vanity. Where we are likely to stand in this regard is well put in a recent publication by a professor at Yale: "A group of undergraduates not long ago," he writes, "viewed a vocational guidance movie which reached its climax in a diagrammatic pyramid made up of 'training,' 'aptitude,' 'experience,' and so forth, up to a shining capstone triumphantly labeled 'success.' One student's comment was sharp and immediate: 'The whole thing is built around "success," without one word as to what success actually is. It's not money or power or glamor — we all know that. But what is it? This picture, and all our vocational guidance, never seems to say.' He was everywhere being urged to 'succeed,' but also being left unaware that success originally meant fulfillment of God's calling for each individual. With that vast claim pulled out from under vocation, success means — lamely, for most students as they ponder the question — just a financial surplus." We all may say, with the student, that meaningful "success" is not found here, — yet in our life as we live it, it does seem to boil down to just this — "a financial surplus."

CLOSELY AKIN to all of this appears our attempt to find meaning, in the present conflict, in what we call *victory*. The general who has been particularly famous during the past few weeks elicits our applause when he proclaims that this victory is the essential thing; and he proposes certain steps which he thinks will bring victory. What is exceedingly disheartening is the wide approval which greets this proclamation, with little sincere raising of the question, victory for what? — with little asking of the question: do the proposed methods (even if they would work) serve at all the ends or purposes which alone can give meaning to the victory? How can we hope to be rational or Christian in our evaluation of means to be employed, when we ignore the matter of ends? Without some clear idea of where we want to go, we are inclined to choose a road that looks like a good short cut, only to discover that it has taken us where we do not want to go. We can become so intent in our consideration of means — forgetting ends — that even an end which used to be thought of as meaningful has fallen into disrepute. The idea of peace as an end has so fallen into disrepute that all efforts directed towards peace, however sincere those efforts may be, are likely to be viewed with suspicion.

Though the emphases of the writer of *Ecclesiastes* may appear to be singularly negative, what is important, in the last analysis, are the positive implications of these emphases. As one is made aware of inadequate sources of meaning and purpose, one is directed positively to the need for the apprehension of adequate meaning and purpose. Only as one "catches up" with the writer, as it were, can one hope to go beyond him. Jesus could stress as he did the ultimate meaningfulness of right relationship with God and His purposes, because he saw the lack of that meaningfulness in anything else. Whatever Jesus may have done in revealing the nature and will of God, this he made clear, that as Augustine's well-known words express it, our human souls are restless until they find their rest in Him whose creatures we are.

(Continued on Page 16)

Library of the
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New York

He Likes Parades

When Harold D. Watson was a pupil in the primary department of the old Janes Methodist Church, in Brooklyn, N.Y., in the year 1879, his father took his hand in the annual Sunday school parade of Brooklyn churches — a time-honored institution in our "city of churches." When the 1951 parade was held this summer, Harold D. Watson was there — and it was his 73rd time in the parade, never having missed one in that period. He hopes to march in his 74th and 75th parades.

Through all these years, Mr. Watson has been an active leader in Brooklyn Methodism, long in the Janes Church and now with his grandchildren in the St. Mark's Church. He is a prominent lawyer in his home borough, and this year retired as president of the Brooklyn and Long Island Church Society of the Methodist Church, a home missionary agency that has helped in the erection and maintenance of Methodist churches on Long Island since 1878.

Re-establishing Korea's Schools

Dr. George Paik, Korea's minister of education and long-time principal of Chosen Christian College in Seoul, is now in the United States conferring with American and United Nations officials concerning books, printing presses, and other equipment to re-establish the educational system of his war-torn land. For more than a quarter of a century, Dr. Paik has been head of Chosen Christian College which has been operated by the missionary boards of the Methodist Church, the Presbyterian Church in the U. S.A., and the United Church of Canada.

"While our attention has been chiefly taken up by the war, we cannot stop the children from growing," said Dr. Paik on arrival in the United States. "So we have been carrying on schools all over southern Korea — in parks, in public squares, in many outdoor places. Some communities are now putting up tents and temporary shelters for classes. It is estimated that from 70 per cent to 80 per cent of children of school age are now enrolled in classes. We are even carrying on a co-operative university — of which Chosen Christian College is a part — with all colleges, and students, and teachers pooling their resources. We have established four centers of this university, and we are now graduating students."

Textbooks, buildings, furniture and other school equipment has, for the most part, been destroyed, says Dr. Paik, and heroic attempts are being made to improvise substitutes. Teachers, he says, have been teaching science courses by reference to and study of airplanes, tanks, and ships. History is being taught by discussing the stories of the 54 nations that have come to the aid of Korea through the United Nations. And geography has been taught by a study of the movement of armies. A growing use has been made of the radio as a means of instruction since textbooks are unavailable. Elementary school subjects are being broadcast in the mornings, and high school subjects in the afternoons.

Dr. Paik says that some 62,000,000 textbooks, "copy" for which is ready, would be very welcome next September when schools open their new year. For this he is seeking 3,500 tons of paper and a large number of modern printing presses.

Bishop Fowler's Cane

A historic cane that had belonged to Bishop Charles H. Fowler has just been presented to John Street Church, New York City. The donor is Mrs. Carl H. Fowler, widow of the bishop's son who had been for many years prominent in Methodist affairs in New York.

This trophy will be a valuable addition to the notable collection of historic objects already assembled and on exhibition at the church. These include the original reading-desk for the scriptures designed and made by Philip Embury in 1768, his Bible, the first altar-rail established in 1785, the clock sent by John Wesley to the Wesley Chapel, the brass candle-sticks of Barbara Heck, portraits of Wesley, Whitefield, the Emburys.

Off To Europe

Harold W. Ewing

On July 25th, nine Methodist youth and youth leaders will leave for a travel seminar in Europe, and ultimately for the Ecumenical Methodist Conference at Oxford, England. The delegates were selected by a special committee of the Board of Education of The Methodist Church in Nashville, Tenn., at a meeting last winter. Both youth and young adults are included in the "youth" delegation, due to the fact that British Methodism has included in its youth group all young people under 35 years of age.

In connection with the Ecumenical Conference, the group of Methodist youth delegates will engage in two additional enterprises. The first is a travel seminar, which I will have the pleasure of leading. It is the purpose of this travel seminar to visit Methodist youth, Methodist leaders and institutions, and to observe religious organizations in action throughout Europe and England: and also to observe at first-hand the social and economic conditions under which youth are growing up on the continent and in England. We feel that significant strides can be made to build a fellowship of young Methodists which will have an important influence on not only the church but world peace.

In addition to the travel seminar, the Methodist group will be delegates at the British Conference of Christian Youth Bangor, North Wales.

The Methodist youth group will take fu part in the activities of the Ecumenic Methodist Conference. One of the impo ant meetings which will concern youth w be held on Sunday, September 2, at Readin England, when the Youth Service for a youth delegates to the Ecumenical Confe ence and many young people from Brita will be held. The Rev. L. T. Barnett London will be chairman of the committe and I have the privilege of addressing t meeting, along with Dr. O. K.. Ogan West Africa.

In preparation for my address, I ha invited a number of youth and youth lea ers from America to send suggestions f what they feel to be the important messag for Christian youth to the world. My mes age will be a summary of these ideas, alon with an interpretation of the challeng ahead of world Christian youth.

Mob Descends On Witnesses

Rochester, N. H. (RNS) — A horn-too ing, pan-banging mob descended on a mee ing of Jehovah's Witnesses on Rocheste common. The mob finally dispersed wit out breaking up the meeting or causing in juries.

Bystanders said they heard shouts o "Drive the communists out of Rochester from some of the 200 men and boys wh came armed with sticks and noisemakin devices. To counteract the din, the Wi nesses turned up the volume on the publi address system they were using.

The uproar died down after someon from a nearby orphanage came and asked that the noise be stopped because a nu was gravely ill. When police arrived t break up what was described as a riot, the found that most of the mob had left.

Moral Agricultural Policy

Washington, D.C. (RNS) — A group o churchmen interested in farm affairs ha declared that American agricultural policy must be formulated on the basis of funda mental moral values. The churchmen me for a conference on the church and agricul tural policy sponsored by the National Coun cil of Churches at Haverford, Pa. A state ment adopted by the conference was released here by its chairman, John H. Davis, who i president of the National Council of Farm Co-operatives.

In the statement, the 60 participants from 15 farm states said the expression of the ide of love is the church's ultimate aim in all realms of life. To this end, they added, the church lays down three minimal require ments. They are: (1) Justice. "Discrimina tion and injury to any individuals while others are enjoying special privileges con stitute situations with which no Christian

be at ease." (2) Freedom. "True free n is found in devotion to God, and to welfare of one's fellow men. Only in n an atmosphere of freedom does the hu- n spirit fully develop. The church must such policies and practices in our agri- ure as will assure a maximum of free- n to all." (3) Order. "Unless civil peace order are maintained in any society, the less and the violent will destroy the free- n, the property, and the basic rights of people. Only where there is appeal to a law can there be justice."

The conference was called by the national ncil's department of the church and eco- nic life, and was the first of its kind nsored by the interdenominational agency. attendance were not only farm operators, also officials of the National Grange, m Bureau Federation, Farmers Union l other agricultural organizations.

n their statement, the churchmen attrib- d many tensions in today's farm life to an's failure to recognize his stewardship God's creation and his responsibility to sterity." At the same time, however, they phasized that people engaged in agricul- al production possess a special opportunity interpreting the spiritual basis of life.

arn Top Rating

Three Methodist chaplains, now on duty th the Army, have been promoted to the ade of Colonel, according to information st received by the Methodist commission chaplains. They are: Chaplains William Shure, F. Bernard Henry and Joel C. areing. Both chaplains Shure and Henry e members of the Central Pennsylvania nference, while chaplain Wareing is a ember of the Ohio Conference. All three ve distinguished service records and at esent are occupying top assignments. Chap- in Shure is chief of the personnel division, fice of the Chief of Army Chaplains; chap- in Henry is deputy chief chaplain, United ates Army in Europe; and chaplain Ware- g is post chaplain at Fort Benning, Georgia.

Entering the chaplaincy in 1939, chaplain nure saw service in Europe and later served ith the Army of occupation in Japan as h Army chaplain. He is a graduate of ucknell and Drew Universities.

Chaplain Henry also entered the chap- incy in 1939, later serving three and one- alf years in North Africa, Sicily, France, elgium, Holland; made "D" Day landing North Africa in 1942; returned to the tates for duty and is now back in Europe. Ie is a graduate of State Teachers College, hippensburg, Pennsylvania, and Drew Uni- ersity.

A graduate of DePauw University and oston University School of Theology, chap- in Wareing began his chaplaincy service ith the Ohio National Guard in 1937. Iuring World War II he served with the 7th Infantry Division in the Asiatic-Pacific Theater. He is the holder of the Legion of Merit and Bronze Star with Cluster. Prior to his recent assignment as post chaplain at Fort Benning, he was attached to the office of Army Chief of Chaplains.

Camp Leaders

A workshop for camp leaders is being held at Scarritt College, Nashville, Tenn., from July 16th to August 17th. It is sponsored jointly by Scarritt and the division of the local church of the Board of Education of The Methodist Church. The five-week period of training includes a week of camp in Tennessee's Standing Stone Park; two weeks of laboratory day camping; research; and consultation with outstanding resource leaders.

Christian educational leaders of the Nashville district and Tennessee Conference are co-operating with the general board in providing two weeks of laboratory day camp experience for juniors and intermediates. The last week will be devoted to evaluation and research, group discussions and individual conferences.

The workshop is directed by Miss Mattie Sue Howell, associate professor of religious education at Scarritt. Miss Howell's staff includes: Miss Alice Gibson Heap, teacher in Knoxville schools; Mrs. Lillian Colby, dietitian and resource leader on food service; James L. Bailey, supervisor of the education service of the Tennessee department of conservation; Henry Hart, also of the conservation department; LaDonna Borgardus, of the Methodist Board of Education's department of children's work; and Miss Elizabeth Brown, camp consultant of the Methodist board.

Criticize Roman Dogma

St. Gall, Switzerland (EPS) — At its annual assembly, held at St. Gall, June 11th-12th, the Federation of Swiss Protestant Churches criticized the promulgation of the dogma of the assumption of the Virgin Mary, proclaimed last year by the Roman Catholic Church.

In a statement submitted by the chairman, pastor A. Koechlin, and approved by all except one vote, the federation expressed the view that "present circumstances make it imperative for our nation and its churches to possess a greater and greater degree of unity; they demand that we respect the beliefs of others and work for co-operation wherever it is seen to be desirable and possible. For this reason, we strive always to avoid clashes which do not concern essential principles... It was therefore with all the more distress," the statement continued, "that we learned last year of the dogma of the assumption of the Virgin Mary, proclaimed by the highest doctrinal authority of the Roman Catholic Church, to which all those belonging to that church must henceforth subscribe. . . . This decision coincides with a very definite refusal to carry on any longer the discussion of matters of faith with non-Roman Catholic Churches and their members. By so doing, the church of Rome widened the gulf separating it from us.... The dogma of the Assumption of the Virgin Mary cannot be provided with any basis out of the Bible, which remains for us the sole source of our faith...."

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Give A Bicycle

Montgomery, Ala. (RNS) — A Japanese Christian minister will be riding an American bicycle next fall, thanks to 100 Alabama young people. The Rev. Ted Shiraka was a speaker at the Alabama Methodist youth conference here. In conversation with delegates he disclosed that Mrs. Shiraka had been forced by financial need to sell her husband's old bicycle—his only means of locomotion.

The delegates "passed the hat" and quickly collected the fifty-odd dollars required to by a new American bicycle and ship it to Mr. Shiraka's home in Japan.

Chides Methodists

Atlanta, Ga. (RNS) — Continued enforcement of segregation in The Methodist Church was criticized by Lillian Smith, Georgia author of such books as "Strange Fruit" and "Killer of the Dream." Miss Smith addressed the convention of the national association for the advancement of colored people shortly after the North Georgia Methodist Conference, which also met here, had endorsed the continuation of segregation in the church.

Miss Smith charged that a "few great big old bishops" are responsible for keeping the doors of The Methodist Church shut to Negroes. She said progress in racial relationships is being made in other religious groups, particularly the Baptist and Roman Catholic churches, which now admit Negroes to their schools.

"All Christian Methodists would like to know," Miss Smith said, "why John Wesley's church, so liberal in its social philosophy from its beginning, is now lagging behind Catholic and Baptist churches in bringing brotherhood to Dixie. It's shocking that our government and our courts now are excelling the church in moral leadership," she added. "The Christian church should lead the way in breaking down segregation in Dixie. If it fails to accept this responsibility, its moral prestige will be profoundly injured."

"Mercy Flight"

Newspapers in the Philippine Islands featured a "mercy flight" of a Philippine Air Lines plane recently — an errand in which the Mary Johnston Hospital, Methodist medical institution in Manila, and Dr. Gerald V. Hartman, of Towanda, Kansas, medical missionary at the hospital, had leading parts.

In Palanan, on the Island of Isabala, P.I., there was a man hovering between life and death from nephritis. The drug that was needed for his recovery was unavailable on the island, and the island itself is cut off from the main islands of the archipelago much of the time. A nearby missionary sent a wireless message to Dr. Hartman, and the PAL plane was asked to veer from its usual course and drop the medicine at the small coastal town at the foot of Sierra Madre Mountain. The delivery was made, and the patient is reported recovering.

It's A Must

MAEANNA CHESERTON-MANGLE

The things that don't happen in hot, lazy August!

On one of those dog-days in 1807, the first steamboat, Fulton's "Claremont," chugged up the Hudson River. Twenty-three years later, on another August scorcher, Peter Cooper's "Tom Thumb" crawled along the tracks, first U. S. locomotive to haul passengers.

The sewing machine commenced humming in August, 1851; and in the very same month, in 1858, folks started chatting over the first trans-Atlantic cable. Still another August brainchild was America's gift to jitterbugs and longhairs — Tom Edison's phonograph.

Good old Christopher Columbus started this hot-season hubbub in August 3, 1492, when he set sail from Palos, Spain. He blazed a trans-Atlantic trail for millions who followed, some in search of wealth or adventure, others seeking religious or political freedom.

This motley band carved out of the wilderness a nation the like of which men had never seen. And miraculously, freedom from coercion fostered the flowering of vast talents. The world soon began to reckon with America as the land of inventive genius.

From our labs and factories poured disease killers, electrical gadgets, synthetic fibers, advances in radio — and finally atomic power, potentially men's greatest boon. Who can forget the August day when this power blasted Hiroshima? We had suddenly learned to make our world unlivable.

There is only one force strong enough to overcome this danger. It's a force we discovered roughly 200 years ago. We discovered that when men are free to express themselves without fear of punishment, they have no urge to start a war. We discovered that when men enjoy free and equal opportunity, with no limit to incentive, they can work miracles. We discovered that in a free soil the varied talents and cultures of different races and creeds yield a mounting harvest of prosperity. We discovered, in short, that freedom is the powerhouse of peace and prosperity.

Today, in order to secure world peace, we are promoting world prosperity — through economic aid to underdeveloped areas, through the Marshall Plan. But this is only half the job. In the long run, unless the people of these countries understand, want and also get the same freedoms we enjoy, there will be neither peace nor prosperity.

For this reason, the United Nations is creating a covenant of human rights. This measure will extend to all peoples, no matter where they live, the basic rights of free speech and press, freedom of worship and assembly, freedom from persecution and oppression.

The exercise of human rights — which in turn released initiative, imagination and talent — made America prosperous. It can happen everywhere else as well. But we must all help to achieve it. Yesterday, this was a dream. Today, it's a must!

On A Wide Circuit

W. W. Reid

The Power to Re-Leaf

There is always something of helpfulness in the weekly message that Dr. Frank A. Court, pastor of St. Paul Methodist Church, Lincoln, Nebraska, sends to the members of his parish in "St. Paul News." I was especially aided by a recent message from his pen: it reminds me of plants and shrubs that fall yearly under the scythe — but take new hope of life with each returning spring.

"The City of Lincoln suffered a real tragedy this spring," wrote Dr. Court. "For the third year, worms stripped the elms of all their foliage. Early this spring the two elms in the parsonage yard leafed in all of the miracle of spring. Nobody as yet has bee able to discover the secret of the leaf. noted scientist and educator spent a lif time trying to learn how a green leaf ca change the energy of the sun so that it ca be utilized in the growth of the tree. N body knows how the leaf is able to ta oxygen and food from the air. The proce is called 'photosynthesis,' as the chloroph changes the living elements in the air in the life of the tree . . . .

"For two weeks the enemies have bee in command and not a single leaf has bee left upon thousands of Lincoln's beautif trees. But this morning there is a tracery green once again: *the tree has the pow to re-leaf,* and buds that would not hav developed this year in the tree's need hav felt the call of life. This is the third yea that the tree has re-leafed.

"What an inspiration it is to know tha there is healing in the universe! Often ou life, too, needs this power. Here is a youn couple, where the father and husband staye in the reserves and now has been calle back into service. When this war is over i will mean the third re-adjustment perio in their life . . . . Here are young peopl graduating from college, and their plans ar all upset as one goes into military servic . . . . Here is a close friend of mine who i coming into the sunset years. He has planne on what he would do when he retired fro work. Instead, a blood vessel has broken i his eye and he has a battle on his hand for sight.

"The secret of the tree being able to re leaf comes through dormant buds called in to life. We all have reserve powers that w are not using. We can undergird our lif with prayer, faith and courage. No life i ever defeated until one gives up. As long as life endures there is hope. God is able to open victory doors that in normal times of life we do not know even exist.

"Perhaps as we read the First Psalm, 'And he shall be like a tree, planted by the river of waters, whose leaf bringeth forth fruit

ZIONS HERALD 125 YEARS AGO

July 19, 1826

The President of the United States arrived in this city on Wednesday night last, and the next morning proceeded to Quincy. Having received information in Washington of the increased illness of his venerable father, he immediately set out for Quincy, in order, if possible, to receive his last breath. Before he reached Baltimore, he met the melancholy tidings of his death, in the Boston papers, and continued his journey from impulses of filial piety which has always distinguished his conduct.

* * * *

The papers through the Union are filled with paragraphs referring to the characters and services of Mr. Adams and Mr. Jefferson, whose death happened on the fourth instant, just at the completion of fifty years from the day they proposed and signed the Declaration of American Independence. The honorable Mr. Adams died with his impressions lively to the last hour of life . . . On the morning of the Jubilee he awoke at the ringing of the bells and the firing of cannon. The servant who watched with him said, do you know, Sir, what day it is? "O yes!" he replied, "it is the glorious 4th of July—God bless it—God bless you all."

his season,' we should also remember in the life of the tree there is the power e-leaf and to once again put out rich, n foliage after the first leaves of spring been destroyed. Yes, there is a healing er in life that enables us to pick up and n and face life with courage and high n."

ppa Phi

me 200 women from 31 colleges and uniities throughout the United States spent inspiring week at the Biennial National vention of Kappa Phi, national club for hodist college women, held in Grinell, a, from June 25th through July 1st.

he presence of Mrs. Gladys Romeyn, Bos- was unanimously considered the most iritional feature of the convention. Mrs. neyn spoke each morning, using as sub- for her series "Royal Manners for those o Serve the King," and the college girls sent, strove to be the "princesses" she sidered them. At the close of the series, girls presented Mrs. Romeyn with a sil- and amethyst cross as a token of their em and affection.

Mrs. Howard M. Le Sourd of Newton, ss., national sponsor of Kappa Phi, spoke the convention on the subject "Is Your nily as Queer as Mine?" She pointed out t "queer" meant differing from the or- ary, and that Christ-centered homes do fer.

Other leaders of The Methodist Church o brought messages to the group includ- Mrs. Franklin Reed, president of the rld Federation of Methodist Women, who ke on "The Church in Latin America;" s. Frank Brooks, national president of the man's Division of Christian Service; the v. Hill Bollinger, director of college and iversity religious life, and Bishop Charles Brashares, resident bishop of the Des ines area.

Miss Katheryne Bieri, woman's division retary of missionary personnel, and Miss rothy Nyland, woman's division secretary student work, both of the Board of Mis- ns and Church Extension, also appeared fore the group. The Rev. Ellis Marshburn, dwest migrant supervisor of the Home ission Council of North America, made e plight of the migrant worker come alive his audience.

Music provided by a choir of nearly 40 ices was an outstanding feature of the eek. Directed by Miss Velma Smith, na- nal music chairman, of Lincoln, Nebraska, e choir was composed of delegates from e chapters who volunteered their services ter arrival at the convention.

National officers elected for a two-year rm are Mrs. H. M. Le Sourd, Newton, ass., sponsor; Mrs. M. E. Becker, Colum- s, Ohio, president; Mrs. Charles Ewalt, edericktown, Ohio, program director; Miss Rachel Dennison, Columbus, Ohio, secretary; Miss Jeanne Hooshagen, Hartford, Conn., treasurer; Miss Novella Bredbenner, Klemme, Iowa, alumnae secretary; and Mrs. Earl Houseman, Falls Church, Va., editor of the *Candle Beam*. Mrs. O. A. Donnenwirth, Columbus, Ohio, was appointed national associate sponsor, and Miss Velma Smith, Lincoln, Nebraska, and Mrs. James Meadowcroft, Pittsburgh, Pennsylvania, were appointed music chairman and historian respectively.

Offer Peace Prayers

WASHINGTON, D.C. (RNS) — Churches in the nation's capital offered prayers for the successful conclusions of the Korean peace negotiations. The Washington Federation of Churches, representing 210 Protestant churches in the area, called its people "to engage in fervent prayer for the success of the conference in Korea, looking toward a peaceful settlement."

A special prayer read in many churches was prepared by Dr. Edward L. R. Elson, vice-president of the federation. It read in part: "Make the United Nations and our nation good enough and wise enough to be stewards of these solemn decisions and worthy trustees of the world's destiny. Kindle a new life in all men everywhere until Bethlehem's anthem 'peace on earth among men of good will' becomes the song of all nations, through Christ our Lord, Amen."

The Homemaker's Corner

Mrs. Harry A. Burnham

A Vacation Book

There are some books just made to be read aloud on lazy summer afternoons. Such books should not be too long, as a continued story may never be continued when picnics, rides or berrying parties may interfere. So, when one discovers an altogether delightful book which may be read from cover to cover in two hours, it becomes a must in the summer list. Such a book is "The Southwest Corner," by Mildred Walker. ($2.00, Harcourt Brace and Co., 383 Madison Ave., New York 17, N.Y.)

Find a hillside near a farm house. Take a luncheon of bread and butter, apple sauce and tea, as did Marcia Elder of the book, sit on a bench under a tree and drink in the beauty of the countryside while you follow Marcia on her lonely quest for independence and a place where she could order her own life according to her own standards.

Marcia liked to get up about midnight in her lonely farm house, and put extra wood in the stove, then, while she was up, she liked to make a cup of tea and stand by the stove enjoying it while the snow blew against the windows. A bit "queer," of course it was. Marcia knew that she must be careful not to let people know that she did such things.

When you have finished reading the book you may want to do as I did; put it away for a day, then read it again to catch the little bits of philosophy which you missed the first time. By the end of the third reading, you will know how tremendously important it is for everyone to have a southwest corner where he or she—mostly she, I suppose—may talk to one's self, or go out in a thunder storm if one wishes to watch the lightning. Marcia explained, "I saw the storm coming over the hill and I just thought I'd go out into it."

Perhaps if one could be queer all by one's self once in a while, there would be fewer queer people in institutions. It isn't only old people who need a southwest corner. Children should be allowed to play by themselves, entirely unsupervised, for at least a little while every day; not too long probably!

Anyhow, read the book and savor its quaint philosophy. Here is a sample, which is not just the thing for a Methodist publication, but applied to Marcia's particular minister is understandable: "I'd rather read my Bible than listen to that preacher going back and forth over one little idea, like a stocking darner."

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To Share Pulpit

SHANKS VILLAGE, N.Y. (RNS) — Two local seminary students, one Negro and the other white, have been elected co-pastors of a Protestant church which meets in Inter-Faith Chapel.

Both the Negro, C. Shelby Rooks, and his colleague, Paul Kimmel, are seniors at Union Theological Seminary, New York. They will take charge of the Shanks Village Protestant Church, a predominantly white congregation, on Sept. 1st, when the resignation of the present pastor, the Rev. Carl Knudsen, takes effect.

Inter-Faith Chapel became well-known during World War II as the main chapel of Camp Shanks. It is claimed that more service men and women of all faiths worshipped there for the last time before being shipped overseas than at any other church.

Mr. Rooks, who will be ordained a Baptist minister in September, is the son of the Rev. Shelby Rooks, pastor of St. James Presbyterian Church, New York, one of the largest congregations of the Presbyterian Church in the U.S.A.

NAACP Reports Progress

Atlanta, Ga. — The two most significant accomplishments of the national association for the advancement of colored people last year were the national emergency civil rights mobilization, and the unanimous Supreme Court decisions ending segregation at the Universities of Texas and Oklahoma, according to the 1950 annual report of the association, "Civil Rights at Mid-Century," released here recently on the eve of the opening of the NAACP 42nd annual convention.

The mobilization, which brought more than 4,000 delegates from 35 states to Washington for a three-day civil rights conference and lobbying session, January 15th-17th, was one of the largest and most impressive demonstrations of its kind ever to take place in the nation's capital. More than one hundred national organizations participated in the mobilization, which the association called on mandate of its 40th annual convention in Los Angeles in 1949.

The Supreme Court rulings on June 5th, ordering the admission of Heman M. Sweatt to the law school of the University of Texas and ordering the University of Oklahoma to cease segregating graduate student G. W. McLaurin, "undermined the entire legal structure of segregation," the NAACP report states. It notes that Dr. Benjamin Fine, education editor of the *New York Times,* asserted in that newspaper on October 23rd, 1950, that a thousand Negro students are now attending southern colleges and universities from which they had previously been barred.

Mob Violence

On the darker side of the picture, the association reported a resurgence of Ku Klux Klan activity and other forms of mob violence as it pushed its program for the total abolition of segregation. "Not only were hapless Negroes victims of attacks upon their persons, their property and their constitutional rights," the report states, but white citizens who defied racist traditions were also subject to attack.

"Despite evasion, trickery and hoodlumism," the report continues, "important gains were made during the year." Notable among these were the compliance of a number of southern railroads with the Supreme Court decision outlawing Jim Crow arrangements in dining cars, progress in integration in the air force and navy, and the defeat of the efforts of Dixiecrat congressmen to impose segregation in legislation for the armed forces.

Defense of Servicemen

At the onset of the Korean war, the association received many complaints about discriminatory treatment of Negro GIs who were fighting valiantly in the front lines in segregated units. Starting with the court-martial conviction and sentence of Lt. Leon A. Gilbert, the NAACP began to intervene in court-martial cases involving Negroes who charged unfair treatment, and defense of the GIs was given top priority on the association's agenda.

"The entire organization — the national office as well as the branches — was geared to this task," the report states. "The chief responsibility, however, fell upon the legal department, which afforded the legal defense for accused GIs, and the Washington Bureau, which carried on the fight for legislative action against discrimination and segregation in the armed forces."

In addition to detailing the work of the NAACP in connection with the fight against Jim Crow in the armed forces, the annual report devotes chapters to the legislative program, legal work, membership, the Boston convention, public relations, the role of the church, the *Crisis* magazine, and fund-raising activities.

Vanity — And Meaning

(Continued from Page 11)

And according to the Biblical faith, the intended destiny of man finds its fulfillment only in terms of relationship between creature and creator.

When Jesus is represented as saying, "You shall love the Lord your God. . ." and "You shall love your neighbor as yourself," his statements are frequently spoken of as commandments. It may very well be said that while they appear as commandments, it is true, they are, in reality, answers to the question as to where ends and meanings are to be found which can give ultimate significance to our existence. It is the Biblical faith that these are more than commandments. They are an invitation to partake of relationships which provide the meaning and the purpose and the end..

Church Unity Conclave

Outstandng Protestant leaders are at Boston University to conduct courses in the summer school of ecumenical administration from Monday, July 9th, to Saturday, August 18th, in the only training course in the United States preparing leaders for the international co-operative Christianity movement, according to Dr. Walter G. Muelder, dean of the university's school of theology and director of the courses.

All phases of world ecumenicity will be studied for co-ordination and wider application, including the international, national, state and local phases of unified religious programs among Protestant denominations, in addition to community analysis, church planning, interdenominational religious education, and family life religious education.

The faculty, supervised by Dean Atlee L. Percy, director of Boston University's 37th annual summer term, include Dean Muelder; Paul Griswold Macy, the Charles Henry Brent lecturer on church unity; E. C. Farnham, executive director, San Francisco coun cil of churches; Donald M. Maynard, pr fessor of religious education, Boston Unive sity; J. Quinter Miller, central department field administration, national council churches of Christ in the United States, Gl W. Trimble, assistant director, research a strategy, Massachusetts council of churche and William J. Villaume, director, resear and strategy, national council of churches.

Zoning Law Invalid

Boston (RNS) — The Massachusetts s preme court ruled invalid a Dover zonir law which prohibited the Dominican F thers from conducting religious educati at their priory there. "The by-law," sa the court, "is invalid insofar as it prohib or limits the use of buildings or premis for sectarian education purposes."

The high court's decisions upheld sup rior court Judge John E. Swift who rul on Nov. 8, 1950, that the Dover zonir law was "discriminatory" and a denial the "free exercise of religion." The cou rejected the town's argument that the a was intended to apply only to zoning lav adopted after the statute was passed.

Attorney General Francis E. Kelly inst tuted suit against the town after it had r fused to rescind the by-law. The America Jewish Congress filed a brief with the cou supporting the action of the attorney ge eral. Mr. Kelly said the supreme court's d cision was "a triumph for religious freedom

New Churches In Nagasaki

Two new Methodist churches have bee built and one has been repaired recently i the city of Nagasaki, Japan, (the city lai low by the second atomic bomb), it is r ported by the Board of Missions and Churc Extension of the Methodist Church.

The repaired one was in the center o the city, and had been built some yea ago by the Rev. and Mrs. F. N. Scott, Meth dist missionaries, as a memorial to thei children. In the process of making fir brakes in the city it was taken down durin the war. Between the war and the atomi blast, most of the people had been kille or had moved from the neighborhood. Bu Mr. and Mrs. K. Yamaguchi were left, an Mrs. Yamaguchi had been head teacher i the church's kindergarten. So this famil helped repair the remains of the old pa sonage, and now there is a Sunday scho of 120 children there, the teachers bein Mr. and Mrs. Yamaguchi and their son. Th group grew so that the United Church o Christ in Japan allotted to this congreg tion one of two chapels which it secure for Nagasaki.

More recently another Methodist congr gation has been started in the heart of th atomic-bombed section. The temporary pa tor here is the Rev. Ernest E. Best, Meth dist missionary. Still more recently, a soci

ce center has been begun in what was t property beside this church: it is ing a day nursery, nursery school, kin- arten, rooms for youth and adult activi- library, and clinic.

lustrial Chaplaincy Grows

LASGOW (RNS) — Scotland's industrial laincy movement is rapidly developing one of the country's major church acti- s. The movement was recently described e home board of the Church of Scotland sbyterian) as the biggest thing in the of the Scottish churches today. Nearly clergymen are now engaged in industrial laincy work besides their parish min- .

wo pastors give full time to the new of work. One of them, the Rev. William Intyre, was taken from an Edinburgh sh by the Church of Scotland to be na- al organizer of the movement. The rch of Scotland has spearheaded the in- rial chaplaincy program, but the work f is interdenominational.

haplains are chosen for their experience his type of ministry and for their evan- cal outlook, whether they belong to the rch of Scotland, the United Free Church, Free Church, the Episcopal Church in tland, the Original Secession Church, the ation Army, the Methodist, Baptist, or gregational denominations.

Under the program now in operation, the ial approach to any firm is generally le by Mr. MacIntyre. The approval of h management and organized labor is red before a chaplain is appointed. Ac lly, these organizations sometimes request plains.

uth Boston Outing

More than 300 people from the various testant churches of South Boston at- ded, on July 4th, a united outing at the ncemere Estate of Gordon College, at milton, Mass. The picnic was the first its kind in that district, and was held der the auspices of the South Boston Coun- of Churches.

n the afternoon, a church service was held the beautiful new Gordon College Chapel, th the Rev. Frank L. Pizzuto, pastor of Italian Church of Our Saviour and chair- n of the committee on united activities, siding. Dr. Leonard Lewis, president of rdon College, welcomed the people from uth Boston and spoke briefly on Godless mmunism, rejoicing in the fact that the ristian church, including all denomina- ns, is more determined than ever to bring gospel of the son of God to all peoples.

Participating in the outing were Method- s, Baptists, Episcopalians, Presbyterians and ngregationalists with their respective pas- rs. Four of the ministers were present. he Rev. F. Taylor Weil, of the St. Matthew d the Redeemer Episcopal Church; the Rev. Morris Inch, of the South Baptist Church; the Rev. Thomas MacAspie, of the Congregational Church, and the Rev. Frank L. Pizzuto, of the Italian Methodist Church of Our Saviour.

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Godfrey Fellows

Arthur Godfrey, radio star and aviation enthusiast, has made a grant to The American University, Washington, D. C., under which students of transportation will receive laboratory work in flying.

Students may be appointed Arthur Godfrey Air Fellows if they have completed at least one course in transportation, are enrolled in either a transportation course or a transportation institute during the fall session. Appointments are made by the director of transportation studies of The American University, Professor L. M. Homberger, who made the announcement today. The entitlement enables the students to receive 35 hours of free flying instruction based on a curriculum approved by the Civil Aeronautics Administration.

The flight laboratory will be conducted under the direction of Robert Ashburn at the Hyble Valley Airport, Alexandria. The airport has four runways, 29 training planes and 11 instructors.

Open To The Public

Special weekly chapel services for Boston University summer session students, faculty, staff and the public were announced today by President Harold C. Case and William E. Smith, Boston University chaplain.

Speakers for the half-hour services on Wednesdays, July 11th to August 15th, beginning at 12:15 p.m., in Marsh Chapel, 735 Commonwealth Avenue, include July 11th, The Rev. Smith; July 18th, Rabbi Charles S. Freedman, director of the Hillel Foundation at Boston University; July 25th, Dr. Donald T. Rowlingson, professor of the New Testament at the University's School of Theology; August 1st, Dr. Emory S. Bucke, editor of ZIONS HERALD; and August 8th, Bishop Lewis O. Hartman, retired bishop of The Methodist Church. The speaker for August 15th will be announced later.

Fifteen minutes of organ music will precede the services and special soloists from the University's college of music will participate each week.

Youth Groups Plan Merger

WELLESLEY, Mass. (RWS) — Governing bodies of the Universalist Youth Fellowship and American Unitarian Youth discussed plans here for a merger of the two groups to be completed in two years.

Authorization for the plans was given earlier by 150 delegates at the first joint convention of the two youth organizations at Lake Winnipesaukee, N. H. Each group unanimously agreed that its "long-range objective" was complete organic union with the other.

At the executive sessions here, the council of the Unitarian youth group and the board of the Universalist fellowship set up a joint committee to work out details for carrying forward the merger action, including the holding of another joint convention in upstate New York in June, 1952.

According to the plans agreed upon, next year's joint convention will study legal and financial problems involved in the merger and begin drafting a constitution for the united youth organization. In 1953, another joint national meeting is scheduled to complete the merger, which will wipe out the parallel youth organizations on all levels except the local congregation.

Meanwhile, the two groups will co-operate in new fields, including the publication of a joint high school periodical and the setting up of a joint social action committee.

PERSONS

The Rev. and Mrs. Glenn D. Glazier of St. James Methodist Church, Springfield, Mass., are the grandparents of a son, Glenn Stuart Kroll, born to Mr. and Mrs. Warren S. Kroll, on July 6th, in Wesson Maternity Hospital, Springfield, Mass. Mrs. Kroll is the youngest daughter, Barbara, of Mr. and Mrs. Glazier.

The engagement of two special term missionaries in India was announced recently. Miss Minnie Mae Bomar, of Plano, Texas, and Vikarabad, Deccan, will marry Richard E. Sturges, of Buffalo, N.Y., and Gulbarga, Deccan, on October 20th, 1951. Bishop Shot K. Mondol, of Hyderabad, will officiate. Miss Bomar and Mr. Sturges were among 50 young men and women who began three-year terms as "I-3s" in 1949. Their status will be changed to that of regular missionaries, and they will complete five years of service before their first furlough begins.

Wehr-Johnson

The engagement of Miss Virginia Marian Wehr, of Hamilton, Ohio, to Gerhard T. Johnson of Clarkfield, Minn., and Baroda, India, was announced recently. They plan to be married this fall in Baroda.

Mr. Johnson, who went to India in 1949 as an "I-3" for three years of service, has been granted the status of a regular missionary of the Board of Missions and Church Extension of The Methodist Church. He received his B.A. degree from Asbury College, Wilmore, Ky., and is engaged in evangelistic work in India.

Miss Wehr, the daughter of Mr. and Mrs. Herman Wehr of 563 Harrison Avenue, Hamilton, Ohio, is a graduate of Asbury College, where she majored in speech. She has been taking special training at the Missionary Training Institute, Nyack, N.Y.

Mrs. Harry W. (Zela W.) Worley, missionary to Foochow, China, recently returned to the United States for a year's furlough. For some weeks she may be addressed at 1201 South Broadway, Santa Ana, California.

Gift To Dickinson

Carlisle, Pa. — Mrs. Mary Sharp Foucht, of Chicago, Ill., has given $25,000 to Dickinson College to memorialize a room in the women's dormitory being built at the college.

Dr. Gilbert Malcolm, the vice-president, announced that the main lounge in the $750,000 building will be a memorial to Mrs. Foucht's father, the late Dr. Alexander Sharp, Class of 1883, and his brother, the late Richard Woods Sharp, Class of 1886.

The gift has helped raise the Dickinson Development Program drive to a current $931,000, Dr. Malcolm said. The original goal of $750,000 was increased to $1,250,000 recently because of the increased cost of the dormitory. Over $275,000 in gifts has been earmarked by donors for permanent endowment.

The Greater Haverhill Council of Churches has started a series of 10 early Sunday morning services for vacationists. They are being held at the Chapel of Grace Methodist Church, Winter Street, from 8 to 8:30, with the ministers of the city taking turns. Visitors are cordially welcome; thus if you go for a drive into the mountains or to the beaches, and are passing through Haverhill at about 8 o'clock, why not stop and observe the Lord's day at these services?

Diamond Anniversary

Left to right: The Rev. Clarence L. Hoch, David Ernest Babyok, J. Edwards Mussey.

The First Methodist Church, Cohoes, N.Y., was the setting on June 24th of the diamond anniversary of church membership of Mr. J. Edwards Mussey, who became a full member of that church 75 years ago, on June 25, 1876. He was baptized June 24, 1876.

In contrast to the long term membership was the reception into preparatory membership of the infant son of Mr. and Mrs. Paul Babyok, who was baptized David Ernest Babyok at the same service of recognition for Mr. Mussey.

An honor guard of 13 men and women who have been members of the church for over 50 years was ushered to reserve seats at the beginning of the service by the membership committee. Mr. Ernest Ferris, the lay leader, presented the 50 year class, composed of Miss Josie Ablett, Mr. Sylvester Blair, Mrs. Elizabeth Buchanan, Mrs. Bertha Dixon, Mr. Herbert Gage, Mrs. Minnie Howard, Miss Margarte Kennedy, Mrs. Jessie Malke, Mrs. Arthur Marland, Mrs. Winthrop Mincher, Mr. J. Edwards Mussey, Mrs. Josie Noe, Mrs. Dinah Scheffer, and Mr. Peter Stiles. Two years ago the class was recognized and were presented with gold fill pins on which was the Latin cross.

The pin of Mr. Mussey was recently with a cut diamond, and on Sunday, Ju 24th, was re-presented to him on behalf the local congregation by Mr. Iver Carls chairman of the official board.

Congratulations were read from Bish Oxnam, resident in the New York Ar and from district superintendent, Ernest Tripp, of Troy District, Troy Conferen Clarence L. Hoch, the pastor, read the ci tion to Mr. Mussey who was cited in p as "Servant of the church . . . Christi gentleman . . . friendly brother in Chr . . ." The anniversary sermon was preach by Mr. Hoch on the Biblical text, "It is go for us to be here," (Luke 9:33).

After the worship service, members a friends greeted the class and offered c gratulations. Flowers were given to ea honored member in the 50 year class by o of their number, Mrs. Josie Noe, who w unable to be present because of illness. T service was one of the most impressive a effective of many years.

Dr. David D. Vaughan has been invite to continue for his fifth year as pastor of t Enfield, Conn., church founded in 1683 a made famous by Jonathan Edwards. D Vaughan is professor emeritus of soci ethics, Boston University School of Theolog

Bishop Oxnam Returns

New York — "Greece is still free a communism was stopped at her borders Bishop G. Bromley Oxnam reported upo his return home from a fortnight's p grimage in the Middle East, the last ha of June, held in honor of St. Paul. T Bishop is president of the World Counc of Churches for North and South Americ

Bishop Oxnam believes that "Presiden Truman deserves the gratitude of the fre world for his prompt action in Greece i 1947." In 1945, the bishop was a guest o His Eminence, Archbishop Danaskinos du ing his regency of Greece. Later he receive that country's highest decoration for a no Greek, the Cross of the Royal Order of th Phoenix. It was conferred upon the Metho dist bishop in the Greek Embassy in Wash ington in recognition for his part in culti vating American interest in relief for Gree children.

Food is still insufficient, Bishop Oxna said. "Not only can Greece not feed it present population, but 110,000 are bein added every year. Birth control is essenti but is opposed by religious interests. A hun gry people is always in danger of listenin to the demagogue who promises bread. Un less the threat of famine is removed, violen may be expected."

Bishop Oxnam was official delegate of th National Council of Churches to the festiva which commemorated the 1900th annivers

of the coming of St. Paul to Greece and introduction of Christianity into Europe. uch, he represented 29 religious bodies 32,000,000 U.S. church members. He accompanied by the Rev. Dr. Philip H. am of Pleasantville, N.Y., his son, who been appointed to serve as his chaplain. e visiting church dignitaries from all s of the world were received by His itude, Archbishop Spyridon, head of the y Church of Greece. For ten days on artered ship, the Aegean, the pilgrims ed spots made famous by St. Paul, the Christian missionary. Appropriate cere- ies were conducted and lectures deliv- by church historians and archeologists. ommenting on developments in Greece e his visit shortly after V-E Day, Bishop am said, "On the whole, American lead- ip in Greece has done a first rate job, its program of industrial and agricul- l reconstruction has been seriously lim- by (1) the necessity of maintaining a e Greek military establishment, (2) by inability to secure creative action from highly partisan and, at times, petty politi- set-up and (3) by the unfortunate re- nse in some quarters, "Let Uncle Sam it."

.S. Ambassador and Mrs. John E. Peuri- gave a luncheon in honor of Bishop and Oxnam, Mrs. Peurifoy having been a dent in DePauw university during the op's presidency. The entire party was eived by H.M. King Paul. Final services e held on Mars Hill where St. Paul first dressed the wise men of Athens.

ew Appointment

The Rev. Kendig Brubaker Cully, of the st Congregational Church in Haverhill, ss., has just been appointed assistant min- r in charge of religious education at the st Methodist Church in Evanston, Ill. will start his new assignment in Sep- ber.

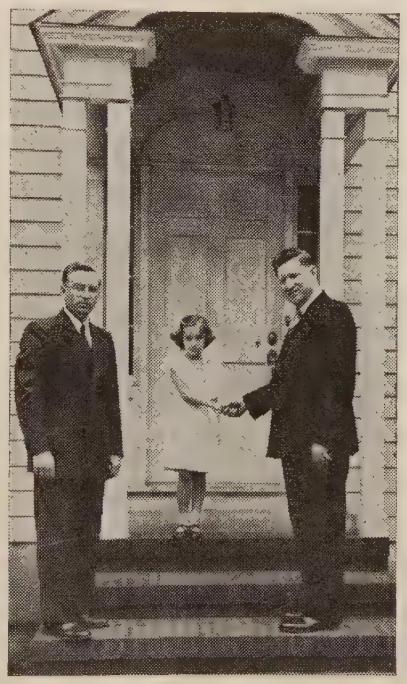
Dr. Cully has published several courses in field of religious education, and con- buted to the *Christian Century*. He is a ive of Pennsylvania, and graduated from rtford Seminary. His wife, Mrs. Iris Cully, s also written study programs for church ools. Dr. Cully served as president of the eater Haverhill Council of Churches, and k an active part in civic leadership in community.

The most successful daily vacation Bible ool in the history of First Methodist urch, South Portland, Maine, was con- ded on Friday evening, June 29th, with e final program and exhibition night. The ojects on display included altar crosses con- ucted by the junior and intermediate boys. ese they plan to use in setting up home rship centers. One hundred and thirty- e boys and girls were enrolled during the o week school; and 90 received perfect attendance awards at the closing program. The Rev. Wilson L. Lyon, pastor of the church, was director of the school.

The Rev. William H. Alderson, pastor of The First Methodist Church, Bridgeport, Connecticut, will preach at the Harvard-Epworth Methodist Church, Cambridge, Mass., Sunday morning, July 22nd, at 11 a.m. His subject will be "Life's Oft-Repeated Question."

Dr. Otto Scott Steele, for the past six years pastor of Endion Methodist Church, and minister of the Endion Radio Pulpit, Duluth, Minnesota, recently accepted the pastorate of the First Methodist Church, Grand Forks, North Dakota, the seat of the University of North Dakota. Bishop Ralph S. Cushman of the St. Paul Area, made the appointment, effective July 1st.

New Parsonage



The Rev. L. Burlin Main, superintendent of the Glens Falls District of the Troy Conference, presided at the dedication of the new parsonage of the First Methodist Church of Corinth, New York, on Sunday, June 10th.

The new $14,000 parsonage was comp'eted after the appointment of the Rev. Kenneth W. Beatty as pastor in the May session of the Troy Conference. The parsonage was planned and built under the ministry of the Rev. William Andrus Perry, who is now pastor of St. Luke's Methodist Church in Albany, N.Y.

Following the service of worship and dedication, the Woman's Society of Christian Service of the church, with Mrs. Edward Tyre as president, held open house and a reception for Mr. and Mrs. Beatty and their

EVENTS

two daughters, Annabeth and Martha, in the new parsonage.

The parsonage is a seven room frame house, and has been newly furnished through-out. The pastor is quoted as saying that he really doesn't know which he likes the best, the pine panneled study with Grandma Moses drapes, or the chatreuse tiled shower, or the field stone fireplace, or the oil furnace. He guesses it is a toss up.

The picture shows Mr. Main greeting Annabeth Beatty on the steps of the entrance to the parsonage with Mr. Beatty on the left.

Presents Painting

The Woman's Society of Christian Service of St. John's Methodist Church, Watertown, Mass., has presented to Cooper Community Center, Boston, a painting in recognition of the work of Mrs. Harriet Hutchins, a long-time active worker in the Watertown society.

Mrs. Hutchins, who recently celebrated her 85th birthday, has, since the union of the women's societies, been secretary of supplies in St. John's society, and has done a most outstanding piece of work. Before that she was active in the same line of work in the ladies aid. One of the oldest members of the church, Mrs. Hutchins still has a great interest in all phases of church work.

Bishop Arvidson To U.S.A.

Bishop Theodor Arvidson of the Northern Europe Central Conference expects to be in the United States from the middle of September until the first of November. His speaking schedule is filled through Tuesday, October 16th, but is still available from October 17th to October 31st, for speaking before groups interested in the Scandinavian reconstruction program. Requests should be addressed to the Speakers Bureau, 150 Fifth Avenue, New York, N.Y.

Re-elected

At the recent annual meeting of the Greater Haverhill Council of Churches, Dr. Walter L. Nathan of the faculty of Bradford Junior College, a member of People's Methodist Church and contributor to ZIONS HERALD, was re-elected president. Since Dr. Nathan took office a year ago, seven churches and religious organizations have become members of the council which now represents the local Protestant and Orthodox churches almost in their entirety.

The Rev. Wallen L. Bean, pastor of People's Methodist Church, was elected president of the Department of Religious Education, and Mr. Fred Sargent, district lay leader of The Methodist Church, was re-elected treasurer of the council.

Vatican Rejects Offer

Belgrade (RNS) — The Yugoslav press office announced here that the Vatican had rejected an offer by Marshall Tito to free Archbishop Aloysius Stepinac on condition that he leave the country at once. Marshall Tito's offer, the announcement said, was made on June 2nd.. The Vatican's answer was conveyed to the Yugoslav foreign ministry by Msgr. Silvio Oddi, charge d'affaires of the papal nunciature here.

Although Msgr. Oddi was unavailable for comment, it was generally believed that the Vatican would accept a proposal for the imprisoned prelate's release only if he were reinstated as Archbishop of Zagreb. This was viewed in official circles here as an impossible condition for Marshall Tito to accept, since his purpose in offering to free Archbishop Stepinac is believed to be to prevent the prelate from becoming a martyr. It was further pointed out that Marshall Tito would not reinstate Archbishop Stepinac because Serbian Orthodox opinion is allegedly hostile to him.

Funds For Religious Schools

San Francisco (RNS) — A resolution condemning the use of public funds for religious schools was adopted by the National Education Association at its annual convention here. Part of the legislative commission's report, the resolution declared: "The association believes the American tradition of separation of church and state should be vigorously and zealously safeguarded. The association respects the rights of groups, including religious denominations, to maintain their own schools so long as such schools meet the educational, health, and safety standards defined by the states in which they are located. . . . The association believes that these schools should be financed entirely by their supporters. The association therefore opposes all efforts to devote public funds to either the direct or the indirect support of these schools."

At the same time, the association approved a recommendation of its educational policies commission that schools and teachers "make considered efforts" to improve programs of moral and spiritual education. Teachers were urged to study the commission's program as outlined in a 100-page book published by it last February entitled "Moral and Spiritual Values in the Public Schools."

"The book affirms the primacy of moral and spiritual values among the objectives of public education in the United States," the commission said. . . . "It calls upon the schools to increase their effectiveness in meeting the task of moral reconstruction which now confronts the American people. . . . It calls upon the home, the church and other community agencies to share responsibility with the schools for the moral and spiritual education of American youth. . . . It sets forth the principles by which the public schools can teach spiritual values within the framework of the American tradition of separation of church and state. It asserts that America's public schools are hospitable to all religious opinions and partial to none."

Russia's Failure In Germany

Russia's greatest failure so far has been in Eastern Germany where she has won only about five percent of the people to communism, said Dr. E. Stanley Jones, noted evangelist, author, and missionary after arriving in the United States from a preaching tour of German cities. (He arrived by plane in New York on July 4th.) Previous to that he had conducted evangelistic campaigns in Japan and in India.

"In Germany the communists met a resistance not met with elsewhere," said Dr. Jones. "One sign of the lack of confidence in the communist cause is that the Western Germany mark is worth four of the Eastern Germany mark — and they are supposed to be on a parity."

Dr. Jones held evangelistic meetings in ten German cities under an interdenominational committee headed by Bishop J.W.E. Sommer and Dr. Martin Niemoeller. He reports that there were "large and responsive audiences."

"In Western Germany I found the people more hopeful than I expected," said Dr. Jones. "I had heard that they were depressed, but I found they had come back amazingly. If Russia would get out of the East, and the allies would get out of the West, and if there were a peace treaty and Germany were admitted into the United Nations on equal terms with other nations — then Germany would come back like a rubber ball and there would be unity overnight.

"The people in Eastern Germany are now ruled by insecurity and fear. In Western Germany they are freer than they ever ha been before and they are working out their difficulties. In the West they have sorbed 20,000,000 displaced persons exc in the matter of housing, and that proc is still being worked upon. They are mu farther along in the West than I had pected them to be. In five years they co be back on their feet economically if th could get the raw materials they need industry.

"Germany and Japan are today the m pacific nations in the world — because b have been badly burned by war. Nazism a dead issue in Germany; people just lau if you ask about it. And the relations tween Germans and Americans are far b ter than I expected them to be."

Dr. Jones added that the German peo are spiritually hungry, and pack the churc for all services. "In Eastern Germany," said, "they go more than in Western G many, for in the East the church is the o outlet of freedom the people have."

Dr. Jones will spend the summer as le er in six ashrams across the country un the auspices of the National Council Churches. The first is at Green Lake, W consin.

In This Season of

Rest and Recreation

REMEMBER

The Great Source of

Power, Happiness, And

Re-creation

That You Will Find in

THE BIBLE

Massachusetts Bible Society

41 Bromfield Street, Boston 8, Mass.

Can A Man Choose

(Continued from Page 4)

absolute, existing in solitary bliss and p fection, but a God who lives in the perp ual giving of himself, who shares the l of his finite creatures, bearing in and wi them the whole burden of their finitu their sinful wanderings and sorrows, a the suffering without which they cannot made perfect."

We can still address God as almighty giving that word a spiritual interpretatio God is all-powerful in the sense that He c make human tragedy serve a good purpos He made Good Friday culminate in East morning and can and does so bless peop that Paul was able to say, "All things wo together for good to them that love God

The gracious heavenly father cannot r move all suffering, but he blesses those wh work with him to alleviate it, and giv readily the spiritual qualities of courage bear it and grace to live above it to all wh seek his blessing.

Study Group Completes Wor

Fifteen hundred Methodist Leaders Shar in Preparation for National Conference on Family Life

Edward D. Staples

In seventy-four Annual Conferences stud groups have been at work preparing m terial for the National Methodist Confe ence on Family Life, to be held in Chicag October 12th-14th. Most of these groups hav already completed their work and have se

ults to the committee preparing the ent to be sent to delegates well in e of the National Conference. Approx- 1,500 persons have had a share in eparation of this material. It comes he grass roots of Methodism.

reparing for the conference, Bishop G. Werner, resident in the Ohio Area, is committee, representing all of the and agencies of the church, agreed elegates would get more out of the nce and put more into it if they did eading and preparation before coming cago. The problem was how to get materials which would not be just ademic paper but would reflect the ts of Methodist churches throughout nited States. Each Annual Conference vited to set up a study committee to in one of the five areas to be con- l in the conference: (1) The Family ; Its Religion; (2) Growing Mature s in the Family; (3) The Family to the Church; (4) The Family Liv- the Community; and (5) The Fam- ving in a Troubled World.

y a few of the Annual Conference s, because their churches were so scat- and there were no funds to bring their together or because of their lack of ship, felt that they would not be able ke this study.

se groups have been working for the two months and sent their materials June 15th to the department of the tian family, Nashville, Tenn. They were sent to five resource persons known eir interest and ability in the field of y life. These resource persons will together the ideas of the Annual Con- ces and produce the materials to be to the delegates. The five resource per- who are working at this job are: Dr. n M. Duvall, Dr. Donald Maynard, Samuel Hamilton, Dr. Frank Slutz, and Richard E. Lentz — all well-known rs in the field of family life education. is expected that the materials will be to the delegates about September 1st at they will have a month to read the rials before the National Conference on ily Life.

the Central Kansas Conference quest- aires have been sent to selected pastors nd out what is being done in their pro- s to serve families. In the Iowa-Des es Area the study committee is making rvey of selected communities to deter- e the relationship which exists between ch families and the community. In sev- conferences the study committee has ded into small groups so that a more ough piece of work might be done. er members of study committees have visiting churches, interviewing pastors, talking with community leaders re- ling families' needs. An amazing num- of man hours will have been spent in aration for the National Conference on Family Life before the conference opens. Chairmen of the Annual Conference study groups have attended coaching conferences in one of the eight centers in the United States conducted by the Advance for Christ and His Church.

If the interest shown in the pre-conference study is any indication of the interest of the church in the field of family life, the National Conference should be a great success.

Family Life Conference Program

E. Harold Mohn

District superintendents are now receiving registrations for the National Methodist Conference on Family Life to be held in Chicago next October 12th-14th. Pastors are urged to interest couples between the ages of 20 and 45 for enrollment. Each district is entitled to six couples and each delegate must be approved by the district superintendent.

Registration blanks may be secured from the district superintendent or from the Advance office at 740 Rush Street, Chicago 11, Illinois. After July 20th the district superintendents, within an Annual Conference, may re-shuffle the district quotas in order to reassign unused quotas to other districts. After August 15th registration will be open to all until the limit of 4,000 delegates for the United States has been reached.

Delegates

Delegates must provide their own travel and entertainment expenses. But various co-operating boards and agencies are eager to help as far as possible. These expenses should be provided as follows: (1) In part by the couple themselves. (2) In part by the local church which is honored to have them chosen. (3) In part by available district or annual conference funds controlled by co-operating boards and agencies.(4) In part by special contributions from interested groups or persons.

Subsidies

The Advance, through its preaching and teaching budget, will pay the entire expense of the Chicago program and preparation of materials for discussion. Also, it will collect a registration fee of $5.00 from each delegate. However, the registration fees will *not* be used for the conference.

These registration fees will be used by the special committee to help subsidize delegates who travel more than 500 miles, each way, to attend the conference. Such subsidies will be small but helpful and they will be graduated in amounts from about $6.00 to $18.00 per delegate, depending upon distance traveled. These subsidies will be paid at the conference, upon arrival.

Speakers

Specialists in the field of family relations have been secured for the conference. Some of them are: Dr. Alexander J. Stoddard, superintendent of public schools, Los Angeles, California; Bishop G. Bromley Oxnam, New York City; United States Senator Paul H. Douglas, of Illinois; Dr. Harold C. Case, president of Boston University, Boston; Dr. Ralph W. Sockman, New York City; Dr. W. J. Faulkner, dean of chapel, Fisk University, Nashville, Tennessee; Dr. Evelyn Duvall, National Council on Family Relations, Chicago, Illinois.

Bishop Hazen G. Werner, chairman, is in charge of the conference. Bishop William C. Martin, general chairman of The Advance, will open the conference and Bishop J. Ralph Magee will conduct the Communion service. Other presiding officers are Dr. Arthur Flemming, president of Ohio Wesleyan University; Bishop James C. Baker of Los Angeles, California; and Bishop J. W. E. Bowen of Atlanta, Georgia.

Resource leaders have been secured from specialists in the field of family relations: Dr. Richard Lentz, National Council of Churches of Christ in the U.S.A.; Dr. Donald M. Maynard of Boston University; Dr. Frank Slutz of Dayton, Ohio; Dr. Evelyn Duvall of Chicago, Illinois; and Dr. Samuel Hamilton of New York University.

• • • • • •

"The choice is rather between the statism which makes an absolute out of the nation, suppresses the freedom and spontaneity of the individual on the one hand, and on the other the socially responsible freedom of men, whose self-centered idolatry has been chastened by an encounter with the grace of God."

* * * *

J. Harry Cotton, "Christian Knowledge of God," Macmillan, New York.

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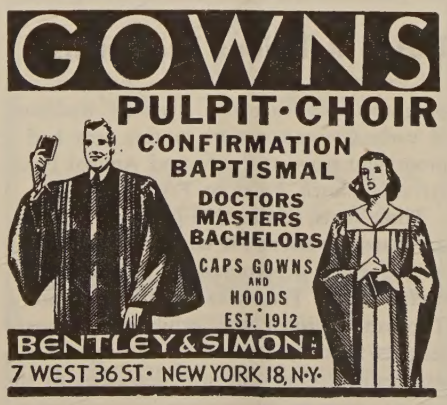

Open Letter To:

July 9, 1951

Bishop Marvin A. Franklin
757 Belhaven Street
Jackson, Miss.

Reverend and dear sir:

Please do not accept this letter angrily as being "from a crank" — for such is definitely not the case!

I have just read in Zions Herald (June 27th) of the action of our Mississippi brethren regarding the "loyalty oath" and their desire for a continuence of racial segregation. Had I not seen this in print I would never have believed that an enlightened church such as our Methodist denomination could have members of her episcopacy allowing any Annual Conference to go on record as favoring such totaly un-Christian attitudes as this.

Rather than add great length to this letter in presenting reasons leading me to believe this action to reflect ignorance, paganism, false conceptions, I enclose the named article for your pursuance.

May I say that I am not writing as a Yankee, blind to the problems of the South. I have lived in the South: in Mississippi and Louisiana. My kinfolk still live in Mississippi — born, bred, and brought up there. But when I find our Methodist brethren in the South reflecting such prejudiced and shortsightedness as this, I am ashamed and deeply grieved. I sincerely pray that at the next Annual Conference in Mississippi, you will do your utmost to get the brethren to delete this very foolish action.

Yours sincerely,
(Rev.) Ray E. Biggers,
Franklin, Mass.

Rejection Of Tito Offer

Rome (RNS) — Marshal Tito's offer to Archbishop Aloysius Stepinac on condition that he leave the country was rejected by the Vatican out of deference to the imprisoned prelate's desire "to remain near his faithful," *Osservatore Romano,* Vatican newspaper, said. "Obviously the Holy See would be happy if Archbishop Stepinac were freed," the paper stated, "but the Holy See knows that the prelate, convinced of his innocence, prefers to remain near his faithful. . . . The Holy See cannot but respect such a sentiment and therefore does not intend to impose a removal that would be contrary to what Monsignor Stepinac believes in conscience, he should do."

Osservatore declared that the conviction of Archbishop Stepinac was only one episode in many of Yugoslavia's "persecution" of the church. It said that numerous other priests and religious had been imprisoned and that women of religious orders had been dispersed and their houses confiscated. Catholic seminaries had suffered a similar fate, the newspaper said, adding: "Yugoslav Catholics have no schools, Catholic organizations are restricted in their work, and religious instruction even inside the churches encounters enormous difficulties."

As for the Yugoslav press, *Osservatore* said, "it continues to make insinuations against the church that can't be answered adequately by Catholics because of their vagueness."

Plight Of Korea Refugees

More than a thousand refugees a day are being removed in trucks by relief workers from the battle areas of Korea and are being left south of the Han River with three days' rations, reports the Rev. Charles A. Sauer from Pusan. Mr. Sauer a missionary, represents The Methodist Church in relief work among the civilians and refugees.

"The trend southward has been going on all spring," reports Mr. Sauer. "One Methodist pastor of Haeju reports 47 refugee Methodist families; another reports 54 families. A pastor of one of our new churches near Andong reports eight families. Yichun District reports 110 refugee families. Many of these are almost at the point of starvation. Reports from officials indicate three hoap of rice a day, but actual checks often show this to be for only a few days each month.

"Yichun District, southeast of Seoul, had eleven circuits before the war. In this district, eleven churches have been burned to the ground. Five others are half destroyed. Every church in the district has been stripped of every bit of equipment, chairs, organs, records. There is not a whole piece of glass in a window, nor are there any window frames, doors or floors. All available wood was taken for fuel. Reconstruction for this district alone will require at least a dozen $1,000 churches, and two or three $2,000 to $5,000 each. . . .

"Pastors should not 'sit around.' They have been told to go and preach the gospel. They do. But, alas, in these crowded areas where the average person has about one-by-six feet as his allotment, there is no room in which to continue meeting. Tents cost money. Once a congregation has been built up to fifty or one hundred, the constant crowding discourages attendance. As a result, we are having dozens of requests for aid in erecting churches, or often for the purchase of a house already being used."

Dutch Religious Traditions

Kutztown, Pa. (RNS) — Exhibits and programs depicting the religious traditions of early German settlers in this area had a prominent place at the Second Annual Pennsylvania Dutch Folklore Festival here.

Three tents, seating 100 persons each, were set apart to present the characteristic features of the chief denominations and sects connected with Pennsylvania Dutch history. Thousands visited the exhibits and heard lectures in these tents daily during the six-day festival. One tent was dedicated to the Lutheran and Evangelical and Reforme nominations, which were the largest ar the German settlers. Another tent dealt the dress and customs of groups like Mennonites, Amish and Dunkards.

The third tent depicted the reviva type of religion of the "Bush Meeting ple," whose present-day counterpart was in the Church of God, the Evangelical ted Brethren and Evangelical Congrega al Churches. This tent featured the " Dissinger tradition of revival preachi named for an evangelist whose preac stirred the area a century ago.

Religious motifs also appeared in the usual symbolic design on Pennsylvania D handicraft articles on display in a perr ent fair grounds building. The designs not only used in painting, weaving and tery making, but also were painted on b In tents scattered through the grou church groups served dinners of the t tional "seven sweets and seven sours." snack booth served bread with apple ter and schmeerkase, while another "shoo-fly pies."

How Many "Methodists?"

Accurate figures are available on the n ber of *members* of The Methodist Chu These are reported in the annual confere minutes and summarized by our official tistician, Dr. A. C. Hoover. The num by the way, if you have forgotten, is 8,935,647. This does not include 734 preparatory members or about three-quar of a million members of our churches mission lands.

But thousands of people call themse "Methodists" who actually are not chu members. These are not counted in statistics. Many come to church regul and are contributors. Others are occasio attendants, the parents of children in church school, members of the men's class the women's groups and children too you to have been received into membersl There are no figures, only guesses, for larger Methodist family, often referred as the "constituency" or "adherents" of church.

In your community how does the num of persons who would express a Metho preference in a church census compare w the actual number of members reported e year? There are many church secreta chairmen of church records committees pastors who really know the answer to question so far as their own localities concerned. Where you live, for every ac member do you think there is one other son who regards himself as "a Method In other words, is your own church's m member constituency about double the m bership? Is it less or more?

Methodist Information wants some from every church where the facts are re known, to send a post card to its offic

th Avenue, New York 11, N.Y., giv-
) the membership (active and inac-
(2) the number of persons in the
nity, old and young, who, though
mbers, you regard as "Methodists."
udy of all these replies should take
f the guesswork out of the estimate
number of Americans whose church
nce is Methodist. We'll tell you how
r Methodist family really is if you'll
s get a cross section.

ection

ur issue of July 4th, on page 13, we
d the details of the forthcoming Pas-
Assembly for the Boston Area, Sep-
3rd to 7th, at Geneva Point, Win-
ukee, N.H. We reported that the total
ad been set at $20.00 per person, but
ppy to correct this with the good
that the cost is to be $16.00 including
ation. Ministers planning to attend
l forward $2.00 as their registration
The Rev. C. Walter Frye, Fort Fair-
Maine.

n Area Calendar

on and New York Areas)

25-Aug. 4 — Workcamp, Board of Edu-
on, New York City.

29-August 31 — Ecumenical work
p with students from other countries,
t Harlem Protestant Parish, New York
y, N.Y.

15-21 — Maine Conference Woman's
iety of Christian Service Training
hool, Lake Narrows, Maine.

21-22 — Church School Superintendents
l Lay Activities Conference, Maine Con-
ence Camp, Lake Narrows, Maine.

21-23 — National Methodist Town and
untry Conference, Sioux City, Iowa.

21-28 — Regional Youth Conference,
illiamsport, Pa.

22-28 — New Hampshire Conference
oman's Society of Christian Service Sum-
r School, Sentinel Lodge, Tuftonboro,
w Hampshire.

22-29 — Worcester District Christian
itlook Institute at Sterling Camp
ounds.

23-27 — Maine Conference Pastor's
hool, Camp Lake Narrows, Maine.

29-Aug. 11 — Maine Conference Junior
mp, Lake Narrows, Maine.

ust 4-10 — The Boston Area Methodist
uth Leadership School, Camp Alders-
te, Rhode Island.

12-15 — Maine Conference Older Adult
mp, Lake Narrows, Maine.

17-19 — Young Adult Conference,
aine Conference Camp, Lake Narrows,
aine.

19-25 — Intermediate Camp, Maine
onference, Lake Narrows, Maine.

ust 19-25 — Institute of World Missions,
hautauqua, N.Y.

August 19-26 — Springfield District Christian Life Institute, Laurel Park, Springfield, Mass.

Aug. 25-Sept. 1 — Senior High Camp, Maine Conference, Lake Narrows, Maine.

August 26-September 2 — Ninety-third Camp Meeting and Assembly, Asbury Grove, Hamilton, Mass.

Sept. 1-3 — Maine Conference Family Weekend, Lake Narrows, Maine.

Sept. 3-7 — Boston Area Pastors' Assembly, Geneva Point Camp, Lake Winnipesaukee, New Hampshire.

Sept. 22 — Layman's Rally, Camp Aldersgate, Rhode Island.

Minister Rebuked

Boston (RNS) — A Protestant minister who questioned the right of a Roman Catholic institution to use a mansion in a state park has been accused of intolerance by two Massachusetts assistant attorneys general. Dr. Harold J. Ockenga, pastor of Park Street Congregational church here, was sharply rebuked by attorneys David H. Stuart and W. Hyman Radovsky, who were named by Attorney General Francis E. Kelly to investigate the minister's claims.

The mansion, located in the W.W. Palmer state park, is used by the House of the Good Shepherd, a Catholic charitable agency for girls, as a summer camp. Dr. Ockenga had asked the attorney general if such use indicated that the mansion would be sold or given to Archbishop Richard J. Cushing of Boston. Replying to the question, the two assistant attorneys general said they "have found no evidence" that the archbishop intends to purchase the property. Then they asked Dr. Ockenga: "Is your request for elucidation impelled by the same motives which influenced you to petition for the abolition of transportation for parochial school children?"

"You will recall," the attorneys continued, "that your intolerant efforts to prohibit parochial school children from enjoying equal privileges with public school children in this respect were thwarted by the opinion of the present attorney general, Francis E. Kelly, in June, 1950, wherein he ruled that the subject of your petition was not a proper referendum. . . . As one dedicated and consecrated to the service of God, you should acclaim the efforts to wipe out bigotry and save from tragedy the souls of unfortunate girls of all creeds."

Explaining why the mansion is used by the Catholic group, the attorneys told Dr. Ockenga: "The Bradley W. Palmer estate, conveyed to the state in 1944, consists of 721 acres in Topsfield, Hamilton and Ipswich and has open pastures, wooded hills, bridle paths and a large house stripped of all furniture and which has been vacant."

"The donor made no provision for its upkeep. Recently, in conjunction with the Massachusetts Youth Service Board, the state department of conservation arranged to permit the sisters of the House of the Good Shepherd to operate therein as a unit for the summer months a camp for deprived and maladjusted girls of all creeds and races from the ages of 12 to 16. . . . A number of these girls have been committed to the care of the Youth Service Board by Massachusetts courts and to the custody of the House of the Good Shepherd. . . . While many of the other girls have been committed directly by the courts to the House of the Good Shepherd, which has been a non-sectarian institution since 1867, under the plan the sisters will operate the unit and pay rental to the commonwealth for the use of the property."

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Reinstatement Of Shorb

Des Moines, Ia. (RNS) — The Iowa Civil Liberties Union announced that it had investigated the case of Robert Shorb, Boone high school teacher, and found that failure of the school board to renew his contract was against the public interest.

The union issued a statement asserting that the only way in which the Boone school board could remedy "the harm done to the integrity of the teaching profession, to the spiritual basis of democracy and to justice" would be for it to "invite Shorb to return to the post which he has competently filled."

Mr. Shorb was not given a new teaching contract at Boone, he contends, because he failed to transfer his son from a parochial to a public school. The school board claims that Mr. Shorb indicated he didn't want a new contract. The teacher has appealed the board's decision to the district court.

"Whether or not the board acted within the limits set by law," said the union's statement, "the public interest suffers greatly whenever continued tenure depends on a loss of freedom, especially in the matter of conscientious judgment."

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